A DEMONSTRATION OF *FAMILY-DUTIES:*

OR

Certaine Propositions and Reasons of them, taken out of the holy Scriptures, tending to shew the necessity, nature, and manner of performance of such Religious duties, as Christian Families ought to spare some time unto from common affaires every day.

BY Th. Paget.

Joshua, 24.15.

But as for me, and my house, we will serve the Lord.

Tho. Paget

M DC XLIII.

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To the truly Noble & much honoured GEORGE BOOTH, Eſquire of Dunham-Maſſie, together vvith the Right Honourable, the Lady KATHARINE BOOTH, his pious Conſort: And alſo to the vvel-affected Gentry and Commons in CHESHIRE, and in Mancheſter Pariſh in LANCASHIRE,

THOMAS PAGET

SINCERELY WISHETH *an increaſe of the power of* godlineſſe, *which is profitable unto all things, and hath the promiſes of the life that now is, and of that which is to come:* AND HUMBLY PRESENTETH *the enſuing diſcourſe touching Religious* Family-duties, *in teſtimony of his reall engagements to ſerve them in the* LORD, *as long as he is in this tabernacle.*

THE PREFACE.

THe (a) grace of God that bringeth ſalvation, hath abundantly appeared unto his people in theſe latter daies of the Chriſtian world, in their effectuall (b) calling and comming out of myſticall Babylon, that they partake not of her ſinnes, nor receive of her plagues. The (c) Spirit of life from God hath entred into his two witneſſes (who (d) had beene warred againſt, and ſlaine by the beaſt, and whoſe dead bodies did lie in the ſtreets of the great city, which ſpiritually is called Sodome and Egypt) ſo that they have ſtood upon their feet, and (e) gone forth conquering and to conquer by the (f) Sword of the Spirit, which is the Word of God, (g) the ſtrong holds of Antichriſt, and all ſpirituall adverſary power whatſoever. And hence it is come to paſſe that (h) a great part of Romiſh Babylon is fallen, and a moſt glorious remnant in England, Scotland, Ireland, the United Netherlands, Germa-

(a) Tit. 2. 11.
(b) Revel. 18.4.
(c) Revel. 11.11.
(d) Revel. 11.7,8.
(e) Revel. 6.2.
(f) Epheſ. 6.17.
(g) 2 Cor. 10.4,5.
(h) Revel. 11.13.

ny, Bohemia, Denmark, Swe-
den, Poland, Hungary, Helvetia
France, Geneva, &c. are become
Protestants, giving glory to the
(i) Zach. 4. 7. God of heaven, (i) shouting Grace
(k) Revel. 15. 3. 4. Grace, and (k) singing the song of
Moses the servant of God, and the
song of the Lambe, saying, *Great
and marveilous are thy workes, Lord
God Almighty; just, and true are thy
waies, thou King of Saints. Who shall
not feare thee, O Lord, and glorifie
thy Name? for thou only art holy: for
all nations shall come & worship before
thee, for thy judgments are made ma-
nifest.*

(l) Ephes. 3. 8. 10. The dispensation of (l) the unsear-
chable riches of Christ according
to the manifold wisdome of God
in the behalfe of his Churches and
people, which have obteined de-
liverance from their spirituall cap-
(m) 1 Cor. 12. 11. tivity, hath likewise been (m) made
manifest in dividing to every one
(n) Math. 13. 23. severally as he will, (n) either thir-
ty, sixty, or an hundredfold. As
may further appeare by a short sur-
vey of the state of his severall
Churches. viz.

I. The Lutherane Churches (as
they

they are commōly called) through the grace of God, (o) have purchased unto themselves a good degree, and great boldnesse in the faith, which is in Christ Jesus, by their separating from Antichristian heresies, and entertaining the fundamentall doctrines of justification and salvation by Christ alone. For howbeit they (p) have built in some part wood, hay, stubble &c. upon the foundation, and in that respect shall suffer losse, yet they shalbe saved notwithstanding as by fire.

(o) 1 Tim. 3.13.

(p) 1 Cor. 3. 12, 15.

II. The Reformed Evangelicall Churches (as (q) the Bereans were more noble thē the Thessalonians) have (r) glorified the Word of God, not only in their orthodoxall soundnesse in the (f) Principles and doctrine of the Sacraments, (t) building gold, silver, precious stones, &c. on the foundation; but also in the vindication of the glory of Gods free grace touching his absolute Election of some to grace and happinesse; The efficacy of the death of Christ for his chosen, called, and faithfull ones; Effectuall conversion; Saving faith; Cer-

(q) Act. 17. 11.

(r) 2 Thess. 3.1.

(f) Hebr. 6. 1, 2.

(t) 1 Cor. 3. 12.

tainty of Salvation; & Perseverance in grace unto the end. All which may be fully read over in the acts of that most renowned, and most profitable Synod assembled at Dort in Holland, *Anno* 1618. & 1619.

III. The French, Scotish, and Belgick Reformed Churches, have beene singularly beautified with their (v) comely order, & decently (x) clothed with amiable humility; (y) not thinking more highly of themselves, then they ought to thinke, nor hierarchically (z) affecting preeminence, but thinking soberly: As appeareth not only by their demeaning and deporting of themselves, as God (a) hath dealt to every one in office his gift of exhorting, teaching, ruling, and distributing, for the benefit & comfort of the Congregatiõs, to which they doe minister, and the Congregations submitting themselves to their Church-officers in the Lord; but also by their combining themselves into (b) Presbyteries, (c) Classes, and Synods, for the better and more (d) prudent determination of their more weighty affaires

(v) Coloss. 2.5.
(x) 1 Pet. 5. 5.
(y) Rom. 12.3.
(z) 3 John. 9.
(a) Rom. 12.6,7,8.
(b) 1 Tim. 4.14.
(c) Act. 15. 2.
(d) Prov. 11.14.

affaires, (e) according to Christs order and rule of Discipline. (e) Math. 18.17.

IV. The people of God in England (howbeit their Ecclesiasticall officers have beene too like to the (f) Angel of the Church of Laodicea, as he is notified in the Apocalyps, yet they themselves) are like unto those (g) few in Sardis, which defiled not their garments, and who shall walke with Christ in white, as being worthy of (h) a more honourable name then any of the Reformed Churches, for their (i) excelling in the power of godlinesse. (f) Revel. 3.15.17. (g) Revel. 3.4. (h) 1 Chron. 4.9. (i) Psal. 16. 3.

There are three choyce vertues (as (k) a threefold coard that is not quickly broke) which have truely ennobled, and renowned the people of God in England, and greatly magnified the grace of God conferred on them above other Churches; viz. 1. The (l) high prizing and conscionable sanctifying of the Lords day. 2. The (m) due esteeme and joyfull frequenting of Lectures. 3. The (n) carefull and constant performance of religious family-duties. (k) Eccles. 4.12. (l) Jer. 17. 24. (m) Act. 13. 44. (n) Genes. 18.19.

First, the unfeigned respects of the people of God in England to the sanctifying of the Lords day, (o) are (o) spoken of throughout the Christian world, both in regard of their godly-learned treatises in justification of the morality of the fourth commandement and keeping holy of the Sabbath day, beyond what is ordinarily to be seene in the books of forraine Divines; and also in regard of their most spirituall exemplary practise, (p) *Calling the Sabbath a delight, the holy of the Lord, honourable, and honouring him, not doing their owne waies, nor finding their owne pleasure, nor speaking their owne words, &c.*

(o) Rom. 1. 8.

(p) Isa. 58. 13.

True it is, the generality both of the Ministers & People in England have conceited too meanly, and unbeseemingly of the Lords day, as is palpably argued by the common neglect and contempt of preaching, and by the unwarrantable liberties given and taken on that day: Yea there have beene found some in England (like those (q) of the Synagogue of Libertines, that cõtradicted the blessed martyr Ste-

(q) Act. 6. 9.

Stephé) who have imployed both their witts, & tongues, & pennes, to plead againſt the neceſſary and ſtrict keeping holy the Sabbath day. But albeit the more numberſome and greater ſort doe (r) compaſſe God about with lyes, & deceit: yet the better & more pious people doe rule with God, and are faithfull with the Saints; being heartily (f) greived for the abominations done in the midſt of the land on the Sabbath day.

(r) Hoſ. 11, 12.

(f) Ezek. 9, 4.

Secondly, the ſincere reſpects of the people of God in England to Lectures, appeare both by their great (t) coſts to uphold and eſtabliſh them, where maintenance hath beene wanting otherwiſe; and likewiſe by the fulneſſe of the aſſemblies, not only in London, and greater cities, but alſo in other parts of the countrey, where they are uſed. Oh how my ſpirits are revived and cheered, and my heart (v) comforted within me, when I call to minde the great concourſe of well-affected Chriſtians in ſeverall parts of Lancaſhire and Cheſhire (where ſometimes I had my ſta-

(t) 2 Sam. 24. 24.

(v) Pſal. 122. 1, 2.

ſtation) who have reſorted to Lectures and monethly exerciſes (a
(x) Iſa. 60. 8. (x) doves fly to their windows) going from ſtrength to ſtrength many miles round about till they appeared before God in the aſſembly of Saints. Such their courſe ſeemed to be a reall & experimentall commentary on the 84 Pſalme.

True it is, there hath beene ſpeciall oppoſition againſt Lectures in England (I tremble to mention it) through the abſurd unreaſonable-
(y) 2 Theſſ. 3. 2. neſſe of ſome ſeeking (y) to hinder the free courſe of the Goſpell. But
(z) 2 Tim. 3, 8, 9. ſuch their (z) folly and madneſſe in reſiſting the trueth is made manifeſt to all men.

Thirdly, the reſpective performance of religious family-duties by the people of God in England, crowneth their keeping of the Sabbath, and attendance on Lectures: ſith thereby it is demonſtra-
(a) Deut. 6. 6, 7. ted, that their (a) Chriſtian profeſſion is to purpoſe, turning words into works, and attaining a power of godlineſſe, aſwell as the forme of it.

True it is, that ſome profeſſing them-

themſelves to be the people of God, notwithſtanding that family-duties are (b) of the great things of the law, yet doe count them as a ſtrange thing: Not unlike thoſe ignorant baptized (c) diſciples at Epheſus, who being aſked, whether they had received the holy Ghoſt ſince they had beleeved, ſaid, They had not ſo much as heard whether there be any holy Ghoſt. But (d) I beſeech ſuch to ſuffer the words of inſtruction and exhortation in the diſcourſe enſuing. True it is alſo, there are ſome (e) ſcoffing Iſmaels and (f) giering Micals, who doe deſpiſe in their hearts, and perſecute what in them lieth the families that call upon Gods Name for their performance of family-duties. But let ſuch know, that godly families are not wont to be daunted by (g) the tryall of cruell mockings, as being reſolved in their meaſure with David, to be (h) yet more vile then thus, if this be to be vile; and with Joſhua, that however it may ſeeme evill to others to ſerve the Lord; Yet (i) as for them & their houſes, they

(b) Hoſ. 8. 12.
(c) Act. 19. 2.
(d) Hebr. 13. 22.
(e) Gen. 21. 9. Gal. 4. 29.
(f) 2 Sam. 6. 16, 20.
(g) Hebr. 11. 36.
(h) 2 Sam. 6. 22.
(i) Joſh. 24. 15.

they will ſerve the Lord.

Now foraſmuch as many of th
Lords approved workmē have t
ken in hand to ſet forth their well-
ſtudied labours, to defend and pro
mote the religious obſervation o
the Lords day, and to juſtify an
encourage effectuall preaching
and fruitfull hearing of the word
It ſeemed good to me alſo, know-
(k) Philip. 1.17. ing that I am (k) ſet for the caus
of the Goſpel, to put forth m
ſlender talent in compoſing an E
ſay touching the neceſſity, nature
and manner of performance of re
ligious family-duties, if ſo I ma
(l) Math. 25.19. Hebr.13.17 Luk. 16.2. Neh.13.22 give an (l) account of my ſteward
ſhip with joy, and be ſpared acco
ding to the greatneſſe of Gods ten
der mercies, when I ſhalbe ſum
moned to a reckoning in that day.
And this I have attempted th
(m) Pſal. 122.8. rather (m) for my brethren & com
panions ſakes, whoſe ſpiritual
good and proſperity I unfeignedly
deſire and ſeeke after: partly t
ſtirre up and helpe forward the ſin
cere and zealous devotions of ſuch
(n) Pſal. 101.2. as deſire to (n) walke within their
houſes with a perfect heart; partly

like-

likewise to provoke such as are of greater abilities to contribute out of their (o) old and new store into our Lords treasury, who standeth (p) to behold and observe, and will graciously accept and commend the liberality of offerers, be the gift never so meane. It is undoubtedly (q) well done of Gods good and faithfull servants, the godly-zealous preachers in England, that in their sermons and treatises, they doe most seriously call for, and frequently inculcate an exercise and practise of religious family-duties: but yet me thinks it may seeme to be some upbraiding of the reformed times, that there is no peculiar treatise bestowed on this subject; at least that I have either seene or ever heard of.

(o) Math. 13.52.
(p) Mark. 12.41.
(q) Math. 25.21.23.

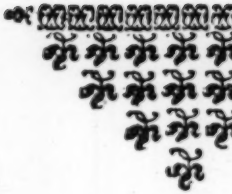
The blessing of God (r) the Father of our Lord Jesus Christ (of whom the whole family in heaven and on earth is named) and (f) the God of all the families of the English Israel, goe along graciously with this poore and weake endeavour, for the glory of his great Name, and the spirituall welfare

(r) Ephes. 3.14.15.
(f) Jerem. 31.1.

of

of my moſt endeared countr
men: Even ſo prayeth his Lo
unworthy ſervant and humble p
titioner at the throne of grace,

THOMAS PAGI



AS

A Series or order of the severall Propositions in the ensuing Demonstration.

1. IT is a grand concernment to know and beleeve that the Lord is God.
2. Such as know and beleeve that the Lord is God, ought to worship and serve him.
3. God ought to be worshipped and served according to his owne appointment.
4. The word of God is the rule of the worship and service which God hath appointed.
5. The rule directed in the Word is not only expressed in doctrinall precepts, but also is implied in the promises, threatnings, and examples.
6. One cheife direction is, that God be served every day in some religious exercises.
7. A religious sanctifying of the Sabbath day, doeth not exempt any from religious duties on the working daies.
8. The kindes of religious exercises to be observed every day, are Prayer, Exercise in the Scripture, and Meditation.
9. Prayer ought to be performed every day.
10. Conceived prayer is best approved.
11. Yet it is lawfull, and may be expedient for some to use set formes of prayer.
12. Exercise in the Scripture ought to be every day.
13. Scripture-exercise consisteth in Reading, Singing

ging of Psalmes, Catechizing, & Conferen
14. Reading of the Scripture ought to be used daily
15. It is a good course for the most part to read the Word in order.
16. Singing of Psalmes ought to be used frequently
17. Catechising ought to be used frequently.
18. It is lawfull, and may be expedient to use a forme of some approved Catechisme.
19. Conference of Scripture matters ought to be frequent.
20. Meditation ought to be daily.
21. The most seasonable time of every day should be taken for religious duties.
22. Morning and Evening are the most seasonable times of every day for the service of prayer and Scripture-exercise.
23. In some cases the performance of religious services, may sometimes be omitted.
24. When such cases are, it ought to be greivous to such as by occasion are necessitated to such omissions.
25. Vnjust or sleight pretences for omissions should be taken heed of.
26. More or lesse time must be taken unto religious duties, according as circumstances will allow.
27. The Families of Gods people ought both morning and evening to performe such religious services.
28. Such religious services for every day ought to be performed by the whole family joyntly, and together.

29. But

29. *But Meditation ought notwithſtanding to be performed by the ſeverall members of the family apart by themſelves.*

30. *In performance of religious family-duties, ſome one of the family ſhould be as the mouth of the reſt, for the utterance of what is performed.*

31. *Yet in ſinging of Pſalmes all the members of the family ought to lift up their voices together.*

32. *The Governour of the family ordinarily is the fitteſt perſon to be as the mouth of the reſt of the family.*

33. *The Governour of the family may according to his place and gift inſtruct his family; aſwell as pray with them.*

34. *Yet he may not preſume above his place and abilities in a courſe of inſtructing of them.*

35. *The Governour of the family in ſome caſes may lawfully depute ſome fit perſon of his houſhold to performe ſome ſervice which he himſelfe otherwiſe ought to ſee unto.*

36. *If the Governour be remiſſe or indiſpoſed hereunto, then the wife, or ſome other ought to put the worke forward.*

37. *If the Governour be froward, ſo as not to admit of family-duties; then the inferiours ought to redeeme time, with as good conveniency as poſſibly they may.*

38. *The ſeverall members of the family ought to performe religious ſervices in ſecret, beſides their joynt ſervice of God.*

39. *Vpon extraordinary occaſions, religious families*

lies ought to ſpend more then ordinary time
yea ſometimes whole daies together in relig
ous ſervices.

40. Vpon occaſion of extraordinary ſervice, it
lawfull & may be expedient to crave the
ſiſtance of neighbour godly-brethren.

41. In extraordinary caſes and occaſions, relig
ous faſting may and ought to be added to
other religious ſervices.

42. Religious faſting may be uſed in families wi
aſſiſtants, aſwell as publickly, as occaſi
ſhall require.

43. There are ſundry extraordinary occaſions f
religious ſervices to be accompanied wi
faſting.

44. As the occaſions may be more frequent, ſo ou
the ſervices to be frequent alſo.

45. As ſanctifying the Sabbath day exempteth
from working-daies ſervice in families, ſ
neither doe working-daies ſervices exem
from keeping the Sabbath day holy, wholly.

46. Publick ſervices in the ſolemne Congregation
ought cheifly to be ſeene unto on the Sa
bath day.

47. Yet it concerneth Chriſtian families and th
members thereof to ſee to other ſervices al
on the Sabbath day, both in the family an
in ſecret.

48. All due caution and circumſpection ought to
uſed for the declining of ſiniſter cariage in
any kind of religious duties.

49. Al

9. *All religious ſervices ought to be performed by all ſorts, in a ſpirituall and holy manner, and due order.*

10. *The performance of religious family-duties ought not to be reſted in, but God is to be depended on for his bleſſing the ſame.*

11. *Such families as call not on Gods Name, are in a moſt dangerous ſtate.*

12. *So likewiſe are ſuch families as doe performe religious duties amiſſe.*

13. *So are they alſo that are careleſſe of learning to reade, and of procuring, or making uſe of Bibles.*

14. *Thoſe families are altogether inexcuſable, as doe walke contrary to the good waies of God.*

15. *Governours of families ought to endeavour earneſtly after ſoundneſſe of judgment, and godlineſſe of converſation.*

16. *Governours ought to ſee to the waies of the members of their families, committed to their charge.*

17. *Members of families ought to be tractable and ready to joyne in family-duties, ſubmitting to their Governours therein.*

18. *Thoſe families are happy as, having the Lord to be their God, doe ſerve him according to his will.*

A DE-

A DEMONSTRATION OF FAMILY-DUTIES.

I. PROPOSITION.

It is the cheife & grand concernment of all people to know & beleeve that the Lord is God.

Infallible proofes taken out of the word of God to confirme the Propoſition.

THe importance of this firſt Propoſition is declared by two ſure witneſſes, even the two moſt eminent Prophets of the old & new Teſtament, Moſes, & Chriſt. Moſes the man of God doeth effectually inculcate it to the Iſraelites in the booke of Deuteronomie, according to all that the Lord had given him in commandement unto thē, Deut. 4. 39. *Know therefore this day, & conſider it in thine heart, that the Lord he is God in heaven above, & upon the earth beneath: there is none elſe.* And Chriſt Ieſus (who was faithfull to him that appointed him, as alſo Moſes was faithfull in all his houſe, *Hebr.* 3. 2.) being aſked, *Mark.* 12. 28. *Which is the firſt commandement*

of all? Answered, *vers.* 29. *The first of all commandements is, Heare O Israel, the Lord God, is one Lord.*

Reasons or arguments taken out of Gods word to demonstrate the 1. *Proposition.*

I. REASON. Because God himself (who is infinite in wisdome and understanding, *Psal.* 147.5.) doeth plainly testify, that the most seeming, considerable & valuable estimates of people, are of no worth in comparisō of knowing him to be the Lord God. See Ierem. 9.23, 24. *Thus saith the Lord, Let not the wise man glory in his wisdome, neither let the mighty man glory in his might; let not the rich man glory in his riches: But let him that glorieth glory in this; that he understandeth & knoweth me, that I am the Lord, &c.*

II. REAS. Because knowledge and belefe that the Lord is God, is both a good meanes, & also a cleere evidence of life eternall: For so our blessed Saviour acknowledgeth & affirmeth in his heavenly prayer (on the behalfe of his disciples a little before his sufferings; Iohn. 17.3. *This is life eternall that they might know thee the only true God, &c.* Now that this is of grand concernment, may be gathered from Moses his solemn attestatiō mentioned, Deut. 30.19. *I call heaven & earth to record this day against you, that*

have set before you life & death, blessing & cursing: therefore choose life that thou & thy seede may live.

III. REAS. Because ignorance of God, or a not knowing him to be the Lord, will expose people to everlasting destructiō from the presence of the Lord, & from the glory of his power at the latter day: As it is writtē, 2. Thess. 1.7,8,9. *The Lord Iesus shalbe revealed from heaven with his mighty Angels, In flaming fire, taking vengeance on them that know not God, &c.* So that the terrour of the Lord should perswade men to looke seriously after the knowledge of God: 2. *Cor.*5.11. For what is a man profited, if he shall gaine the whole world, and loose his owne soule? Or what shall a man give in exchange for his soule? *Math.*16.26.

Observation for better understanding the meaning of the 1. *Proposition.*

Albeit the nature of the Majesty of God is infinite & incomprehensible, & therefore cannot perfectly be knowne of any people; As it is most excellently argued, Iob: 11.7,8, 9. *Canst thou by searching finde out God? Canst thou finde out the Almighty unto perfection? It is as high as heaven, what canst thou doe? deeper then hell, what canst thou know? The measure thereof is longer then the earth, & broader then the sea:* And 1. Timoth. 6.16. —*dwelling in the*

light, which no man can approch unto, whom *man hath seene, nor can see:* Yet the Lord ha made manifest in his works, that whic may be knowne of God. *Rom.* 1. 19, 20. Ye and he hath so revealed & declared himself in his word by his only begotten sonne, *Ioh* 1. 18. *Hebr.* 1. 1. that his people may in the measure attaine unto all riches of the fu assurance of understanding to the acknow ledgment of the mystery of God. *Colos.* 2.

II. PROPOSITION.

Such people as doe know & be leeve that the Lord is God, ought to performe religious worship & service unto his divine Majesty.

PROOF. Moses the servant of the Lor inferreth this second Proposition from th proofe alledged to confirme the former or of Deut. 4. 39. concluding thus *ver.* 40. *Th shalt keepe therefore his statutes and comman ments, &c.* Now this is one of his comma dements, that he be worshipped: for so ou Saviour Christ expoundeth Moses, Math. 10. *It is written thou shalt worship the Lord* God. In like manner the Psalmist having oc casionally shewed how it was made known to Iudah & Israel that God is the Lord in dispensation of his word, & ordinances, &

works

works; *Psal.*76.1,2,3. inferreth thence, *vers.* 11. *Vow & pay unto the Lord your God; let all that be round about him bring presents unto him that ought to be feared*; that is to say, Let Gods people that doe know and beleeve that the Lord is God, performe religious hommage and worship to him.

I. REAS. Because the Gentiles, who have not the use of the holy Scriptures, are convinced by the light of the law of nature, their consciences bearing witnesse, *Rom.* 2. 14,15. that he that is God, ought to be religiously worshipped; and accordingly have beene wont (albeit superstitiously) to order their course, as is evident not only frō their owne books, but also in sundry passages of the Bible. See for this the Apostle Pauls testimony touching the Athenians, when by occasion he sojourned at the University of Athens, *Act.* 17.22,23. *Yee men of Athens, I perceive that in all things ye are too superstitious: For as I passed by & beheld your devotions, I found an Altar with this inscription,* TO THE UNKNOWNE GOD; *whom ye therefore ignorantly worship, him declare I unto you.*

II. REAS. Because a knowledge & beleefe that the Lord is God, implieth a knowledge in some measure, of his Name, Attributes, & Works; how great, how gracious, how dreaded, and how glorious they are:

the worth and excellency whereof doe ch
lenge and call for hommage and worſhip
due thereunto. For even ſo the holy ſervan
of God in Scripture doe argue. See Iere
10.6,7. *Foraſmuch as there is none like unto th*
O Lord, thou art great, and thy Name is grea
might; who would not feare thee, O king of na
ons, &c. Pſal. 95.6. *O come let us worſhip, a*
fall downe, & kneele before the Lord our Mak
Revel. 4.11. *Thou art worthy, O Lord, to rec*
glory, and honour, and power, for thou haſt cr
ted all things, &c.

OBSERVAT. It is an infallible ſigne
profane folly, and of abominable Atheiſ
in heart (notwithſtanding any profeſſi
otherwiſe with the lips) when God is not
prayer worſhipped and ſerved. This is d
monſtrated, Pſal. 14.1, & verſ. 4. being co
pared together; *The foole hath ſaid in his h*
there is no God: —*They call not upon the Lor*

III. PROPOSITION.

The religious worſhip and ſe
vice, which people ſhould pe
forme unto God, ought to b
ſuch as God himſelfe doeth inſt
tute and appoint.

PROOF. The ſcope and ſumme of th
aff

affirmative part understood in the second commandement of the Decalogue, *Exod.* 20. 4. is, that God ought to be worshipped according to his owne institutiō & appointment. Moreover likewise the summe of the commission given by our Saviour Christ in the new Testament to the Ministers of the Gospell, is, that they doe only teach his commandements; as it is expressed, Math. 28. 19. *Goe ye, & teach all nations, —Teaching them to observe all things whatsoever I have commanded you.*

I. Reas. Because God himselfe is the onely Lawgiver and soveraigne King of his Churches; as it is both taught and acknowledged in the old Testament, and also in the new. See Isa. 33. 22. *For the Lord is our Iudge, the Lord is our Lawgiver*, (or statute-maker) *the Lord is our King*. Iam. 4. 12. *There is one Lawgiver, who is able to save, & to destroy.*

II. Reas. Because such religious worship and service as is tendered unto God, which is not according to his owne institution and appointment, is a vaine worshipping of him, notwithstanding any pretence whatsoever, either of antiquity, custome, seeming reasonablenesse, or humane authority; &c. For so our Saviour Christ alledgeth & approveth out of the propheſie of Esaias, Mat. 15. 9. *In vaine they doe worship me, teaching*

for doctrines the commandements of men. Yea hence it is that the Lord God in high displeasure hath sometimes executed fearfull punishment on transgressors in such kind; as to be seene in his proceedings against the sonnes of Aaron very remarkably, Levit. 10. 1,2. *Nadab and Abihu the sonnes of Aaron, took either of them his censer, & put fire therein, & put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord.*

OBSERV. Like as Monarchs & kings of the earth are wont to take just offence at any of their subjects, that doe usurpe upon their royall prerogative, in presuming to doe, or requiring any thing to be done, or executed in their owne names, and not in the name of their Prince; accounting such disloyalty within the compasse of *Præmmire:* Even so the God of heaven & earth (who is King of kings, & Lord of lords *Revel.* 19. 16.) wilbe highly offended at all those presumptuous ones, that are bold to serve him otherwise then he hath given direction; as may appeare by the Apostle Paul his intimation to the Churches of Galatia, Galat. 1. 8, 9. *But though we or an Angel from heaven, preach any other Gospel unto you, then that which we have preached unto you, let him be accursed. As we said before, so say I*

now

now againe, If any man preach any other Gospel unto you, then that ye have received, let him be accursed.

IV. PROPOSITION.

The revealed will or word of God, which is conteined in the holy Scripture, or Canonicall books of the old, & new Testament, is the absolute rule of direction unto such worship & religious service, as is of Gods owne institution and appointment to be observed and performed unto his most divine Majesty.

PROOF. This Christ sheweth in the parable of Dives and Lazarus, Luk. 16. 29. *Abraham saith unto him, They have Moses & the Prophets, let them heare them.* Thus Moses teacheth, Deut. 29. 29. *The secret things belong unto the Lord our God: but those things which are revealed belong unto us, & to our children for ever, that we may doe all the words of this law.* And thus the godly Bereans approved themselves, as it may appeare in that honourable testimony given unto them Act. 17. 11. *These were more noble then those in Thessalonica, in that*

they received the word with all readineſſe of mind, and ſearched the Scriptures daily, whether those things were ſo.

I. REAS. Becauſe the holy Scripture, being divinely inſpired, were therfore given unto us, that we might walke in the light of them, & ſo be made wiſe unto ſalvation by obſerving the directions in them. Iſa.8.19,20. *And when they ſhall ſay unto you; Seeke unto them that have familiar ſpirits, and unto wizards that peepe and that mutter: Should not a people ſeek unto their God? for the living to the dead? To the law, & to the teſtimony: if they ſpeake not according to this word, it is becauſe there is no light in them.* 2.Timoth.3.16,17. *All Scripture is given by inſpiration of God, & is profitable for doctrine, for reproofe, for correction, for inſtruction in righteouſneſſe: That the man of God may be perfect, thoroughly furniſhed unto all good works.*

II. REAS. Becauſe God (who is a Spirit; Iohn.4.24. Infinite; Pſal.147.5. Eternall, Immortall, Inviſible, only wiſe; 1 Timoth.1.17. Almighty; Gen.17.1. Good Pſal.136.1. Gracious and Mercifull; Exod. 34.6. Holy; Ioſh.24.19. Iuſt; Deut.32.4. Perfect; Math.5.48. and Glorious; Exod. 33.18.) cannot have a worſhip ſutable and proportioned unto his excellent Majeſty, ſave as he hath appointed and revealed the ſame in his Word. See Prov. 30.1,2,3,4.

5,6. *The words of Agur the ſonne of Iakeh, even the prophecie; The man ſpake unto Ithiel, even unto Ithiel and Vcal. Surely I am more brutiſh then any man, and have not the underſtanding of a man. I neither learned wiſdome, nor have the knowledge of the holy. Who hath aſcended up into heaven, or deſcended? Who hath gathered the wind in his fiſts? who hath bound the waters in a garment? who hath eſtabliſhed all the ends of the earth? what is his name, and what is his ſonnes name, if thou canſt tell? Every word of God is pure: he is a ſhield unto them that put their truſt in him. Adde thou not unto his words, leſt he reproove thee, & thou be found a lyar.* As if Agur had ſaid, Such is the Majeſty, & Myſtery of the incomprehenſible God even the Father, and of Jeſus Chriſt in his hypoſtaticall union, being Ithiel, or Immanuel, God with us; that no man further then he is taught by the pure word of God, & ordereth himſelfe according to it, without any adding thereunto, can aright worſhip him in Spirit, and in trueth, as the Father ſeeketh.

OBSERVAT. Albeit the inviſible things of God ſeene in the Creation of the world, Rom. 1. 20. and in the works of his Providence, Act. 14. 17. and in the law written in mens hearts, Rom. 2. 15. doe ſerve to leave men without excuſe, for their not worſhipping of God, as is meet: Yet none of

theſe doe ſufficiently and effectually clee
mens underſtandings touching the waies o
God, where Scripture is not likewiſe mad
uſe of; as Chriſt convinceth the Sadduce
Math. 22. 29. *Ye doe erre, not knowing the Scri
tures.*

V. PROPOSITION.

The direction or paterne of re
ligious worſhip and ſervice unt
God, conteined in the holy Scrip
ture, is propounded & ſet down
in a various methode or manner
viz. Somtimes ſome parts of i
are directly expreſſed in Precep
& Doctrines; and ſomtimes ſom
parts of it are only implyed, an
to be gathered by good conſe
quence from Promiſes, Threa
nings, Examples, &c. mentione
& hiſtorically related.

PROOF. I. The books of Moſes, a
the Prophets doe in great part conſiſt of Pre
cepts and doctrines: See Exod. 20. 1. &
conteining the Decalogue. See alſo Mat
5. & 6. & 7. cap. conteining Chriſts ſermo
o

on the mount, &c.

II. The Scripture aboundeth in precious Promiſes unto the conſcionable obſervers of ſome religious courſes, that are not expreſſely commanded. An inſtance hereof is in Revel. 1.3. *Bleſſed is he that readeth, & they that heare the words of this prophecie, & keep thoſe things which are written therein:* Albeit there is no expreſſe commandement to read the booke of the Revelation, and to obſerve the contents of it: yet the bleſſing promiſed to the reading, hearing, and keeping, implieth that ſuch courſe is wel-pleaſing to God, & conſequently that he willeth and requireth the ſame.

III. The holy Scripture is full of Threatnings of judgments and curſes to be inflicted and executed on people in caſe of ſome courſes omitted, which yet are not expreſly commanded to be practiſed. An inſtance hereof is in Ierem. 10.25. *Powre out thy fury upon the families that call not upon thy Name.* Howbeit there is no where in Scripture an expreſſe Precept given to families to call upon Gods Name, yet this propheticall imprecation or threatning of Gods fury to families for omiſſion or contempt of ſuch courſe, implieth that God requireth families to call upon his Name: For God in puniſhing any doth alwaies proceed juſtly.

Gen.

Gen. 18. 25. *Shall not the Iudge of all the earth doe right?*

IV. Sundry books both in the old and new Testament, are in great part historicall and exemplary, conteining divers examples of imitable practises, which have no expresse commandement. An instance hereof is in Act. 14. 23. *When they had ordained Elders in every Church, &c.* This historicall example implieth, that although there is no expresse direction to ordaine Elders in every Church, yet notwithstanding that every Church ought to have Elders.

I. REAS. Because if the directions in the holy Scripture should not be aswell gathered and drawne by just consequence from Promises, Threatnings, and Examples, as from Doctrines and Precepts, then it would follow, that sundry portions of the Scriptures, could not be applied for common instruction: which yet is a principall end of all Scripture. See Rom. 15. 4. *For whatsoeve things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope.* 1. Corinth. 10. 11. *Now all these things happened unto them for ensamples, & they are written for our admonition, upon whom the ends of the world are come.*

II. REAS. Because such directions as are implied by good consequence in the holy

ly Scriptures by way of Promiſe, Threatning, or Example, may be ſaid to be the expoſition or intimation of ſome commandements, the which are not directly expreſſed: As namely the obſervatiō of the Lords day, or firſt day of the weeke, inſtead of the ſeventh day, or Sabbath of the old Teſtament, Revel. 1. 10. Act. 20. 7. 1. Corinth. 16. 2. The baptiſing of womē aſwell as men, Act. 16. 15. &c. For our Saviour Chriſt after his Reſurrection, & before his Aſcention ſpake unto his Apoſtles of things perteining to the kingdome of God, as it is written, Act. 1. 3. So that doubtleſſe things practiſed by them afterwards, which are mentioned in the Acts of the Apoſtles, were obſerved by vertue of ſuch his direction. And whereas it is ſaid, 1. Iohn. 3. 4. *Sinne is the tranſgreſſion of the law;* The meaning ſeemeth to be extended thus farre, that the law is tranſgreſſed not only in ſinning againſt expreſſe precepts: but alſo againſt implied commandements in any of the forementioned waies of Promiſes, Threatnings, or Examples recorded in the Scriptures.

I. OBSERVAT. The ten commandements being exceeding broad: Pſal. 119. 96. cannot be interpreted according to their juſt latitude, unleſſe their expoſition be extended unto Promiſes, Threatnings, Examples,

ples, &c. throughout the Scriptures, implying the true and full meaning of them in sundry particulars: As is most evidently to be seene in the affirmative part understoode of the second and third commandements of the first table.

II. OBSERVAT. The Examples registred in the holy Scriptures may be said to be imitable, or that ought to be imitated, against which no just exception can be take, nor any good reason given, why they should not belong & apperteine unto all the people of God indefinitely, aswell as to them themselves which have so walked and practised. True it is, God did some things, which men cannot imitate, neither is it lawfull for any to seeke to enterprise. Christ likewise being God, & the Messias, did such things, which Christians neither may attempt, nor can effect. The Patriarchs, Prophets, Jews, Apostles, & Evangelists, did some things as Patriarchs, as Prophets, as Jews, as Apostles, & as Evangelists, wherein it is not lawfull to imitate them. Magistrates, Ministers, Parents, Masters, &c. have done, and may doe some things, which their inferiours subjected to them may not doe. But in some other things, God, and Christ, and the Patriarchs, and the Prophets, and the Jews, and the Apostles, and the Evangelists, and

the

the Magistrates, Ministers, Parents, and Masters may & ought to be followed, being of generall or of speciall concernment for all, or severall sorts of persons. See Ephes. 5.1. 1.Corinth. 11.1. Iames, 5.10. Hebr. 6. 11,12. & 12.1. Philip. 3.17. Iosh. 24.15.

VI. *PROPOSITION.*

One important direction, and speciall concernment which God requireth in the holy Scripture, is, That his people shall worship and serve him, in some religious performances *every day*, in the whole course of their naturall lives.

PROOF. Zachary, the father of John the Baptist, filled with the holy Ghost in his prophetical song, thus expresseth this lesson, Luk. 1.74,75. *That we being delivered out of the hands of our enimies, might serve him without feare; In holinesse & righteousnesse before him, all the daies of our life.* And thus indeed the godly Israelites were wont to approve themselves, as the Apostle Paul testifieth on their behalfe occasionally, Act. 26.7. *Vnto which promise our twelve tribes instantly serving God day & night hope to come.*

I. REAS.

I. Reas. Becauſe every day through Gods moſt wiſe diſpenſatiõ & governmen doth ſerve the Lord in its kinde, miniſtrin cauſe and occaſion unto his people, to ſerv him daily. See this in Pſal. 19. 2. *Day un day uttereth ſpeech, and night unto night ſhewe knowledge.*

II. Reas. Becauſe God is the ſame ever day, unchangeable in his power, in his wil in his juſtice, and in his mercy, and other hi divine attributes. See Malac. 3. 6. *I am th Lord, I change not.* Hebr. 13. 8. *Ieſus Chri the ſame yeſterday, and to day, and for ever.* La ment. 3. 22, 23. *His cõpaſſions faile not; They a new every morning.* And therefore his people ought every day in their meaſure to walk anſwerably; for ſo they ſhall walke wor thy of the Lord unto all pleaſing. Col. 1. 10.

III. Reas. Becauſe Mans ſhort life reckoned by daies. See Job 14. 1. *Man tha is borne of a woman is of few daies.* This is four times in one ſentence mentioned by the Pa triarch Iacob, Gen. 47. 9. *Iacob ſaid unto Pha raoh, The daies of the yeeres of my pilgrimage a an hundred and thirty yeeres: few and evill hav the daies of the yeeres of my life beene, and have no attained unto the daies of the yeeres of the life of my fathers, in the daies of their pilgrimage.* Moreove no man knoweth whether he ſhall live till to morrow, James. 4. 14. Nor yet what a day may

may bring forth; Prov. 27. 1. And therefore it greatly behooveth to *redeeme the time*, Ephes. 5. 16. for otherwise we may be surprised by the comming of the Lord, in a *day* when we looke not for him, and in an *houre* that we are not ware of. Math. 24. 50.

OBSERVAT. In the old Testament God instituted and ordained that a daily sacrifice should be offered unto him. See Exod. 29. 36, 38. *Thou shalt offer every day, day by day continually.* This his ordinance seemeth to signify & to teach his people in all ages, that no day should goe over their heads, without performance of some religious service unto him; like as they doe day by day continually expect and seeke *daily bread* at his hands. Math. 6. 11. Luk. 11. 3.

VII. PROPOSITION.

The observing and sanctifying of the Lords day wholly in religious exercises, publickly & privately, by vertue of the fourth commandement of the morall Law, (viz. Exo. 20. 4. *Remember the Sabbath day to keepe it holy*) doeth not exempt or free the people of God from

from ſpending ſome time in religious exerciſes every day of the weeke beſides, according to that which hath beene declared in the ſixt Propoſition.

PROOF. David a man after Gods owne heart (1. Sam. 13. 14.) that conſcionably obſerved the Sabbath day, as appeareth Pſa. 92. 1. Title; *A Pſalme or ſong for the Sabbath day, &c.* was conſcionable alſo of daily ſervice. Pſal. 61. 8. *I will ſing prayſe unto thy Name for ever, that I may daily performe my vowes.* So the Chriſtians in the new Teſtament had reſpect not only unto the Lords day to keepe it holy, Act. 20. 7. *Vpon the firſt day of the weeke the diſciples came together to breake bread, &c.* but alſo to religious exerciſes daily, Act. 17. 11. *And ſearched the Scriptures daily.*

I. REAS. Becauſe God is the abſolute & ſoveraigne Lord of every day, to order and diſpoſe of it, as ſeemeth good unto the will of his divine pleaſure. Pſal. 74. 16. *The day is thine, the night alſo is thine; thou haſt prepared the light and the Sunne:* And therfore he hath authority to command and appoint ſuch ſervice to be done as he pleaſeth, either in our generall or particular callings.

II. REAS. Becauſe in the old Teſtament there

there were ſundry times ſet apart unto divine worſhip by Gods owne inſtitution and appointment, beſides the morall Sabbath day. Levit. 23. 4, &c. *Theſe are the feaſts of the Lord, even holy convocations, which ye ſhall proclaime in their ſeaſons*; viz. *The Paſſover, The feaſt of the firſt fruits, of Pentecoſt, of Trumpets, of Tabernacles, the day of atonement, &c.* So that the keeping of the morall Sabbath ſhould be no prejudice to religious ſervice at any other ſeaſonable times.

OBSERVAT. The meaning of the argument uſed to perſwade unto the religious keeping of the Sabbath day in Exod. 20. 9. *Sixe daies ſhalt thou labour, & doe all thy worke, &c.* ſeemeth to be, that the works of mens particular callings may & ought to be done only within the ſpace of the ſixe daies of the weeke, and not on the ſeventh, or Sabbath day. But it doth not follow hence, as if men were not allowed to ſerve God religiouſly at any time within the ſixe daies. And this will further appeare, if it be alſo obſerved, that labour in mens particular callings is not commanded in the fourth commandement of the Decalogue, ſith it is in the firſt table, which enjoyneth our duty towards God: but it ſeemeth to be required in the eight commandement, which is in the ſecond table, directing our duty towards our ſelves, and

and our neighbours.

VIII. PROPOSITION.

The worſhip and religious ſervice which ought to be performed unto God every day, is, I. Prayer; II. Some exercise in the holy Scripture, and III. Godly Meditation.

The Proofes and Reaſons of this Propoſition are to be ſeene in the declaration of theſe kindes of religious ſervices diſtinctly as followeth.

IX. PROPOSITION.

Prayer unto God is a principall part of ſuch religious worſhip & ſervice, as is taught in the holy Scriptures, in which the people of God ought to ſpend ſome time every day.

PROOF. This Propoſition is by good and juſt conſequence implied in the Lords prayer (as it is uſually ſtyled) in that fourth petition or petition, Math. 6. 11. *Give us this day our daily bread*; which is alſo expreſſed to the ſame effect, Luk. 11. 3. For here

we are given to understand, that it is our duty to seeke unto God every day, for a supply of *daily* requisites for subsistance in this life. And this is manifest the rather, if we doe observe that the terme or adverbiall particle of time, *This day*, or *To day*, implieth *Every day* as it shall succeed other, day by day continually.

I. Reas. Because whereas the evills & miseries of sinne & punishment are *every day* incident, Math. 6. 34. *Sufficient unto the day is the evill thereof:* Prayer to God is a most effectual meanes to prevent, or stay, or remove the same. See this, Amos, 7. 2, 3, 4, 5, 6. 1. Chron. 4. 10. Amos and Iabez by their prayers prevented, stayed, and removed invading evills; God accepting them. And thus much may also be gathered from the following directions and deprecations in the Lords prayer, Math. 6. 12, 13. *Forgive us our debts; Lead us not into temptation; but deliver us from evill.* For God is able to keepe from falling; Iude, ver. 24. to subdue iniquity; Micah 7. 19. to deliver out of temptation; 2. Pet. 2. 9. to uphold in weaknesse; 2. Cor. 12. 9. and to stay the course of evills: 2. Chron. 30. 20. Yet notwithstanding he wilbe sought unto therein. Ezek. 36. vers. 37. *Thus saith the Lord God, I will yet for this be enquired of by the house of Israel to doe it for them.*

II. Reas.

II. Reas. Becauſe Prayer to God, that moſt powerfull way and meanes whi God hath ordained and ſanctified, for t obteining of ſuch bleſſings, as he purpoſe to beſtow upon his people: As it is direc taught, Math. 7. 7, 8. *Aſke, and it ſhalbe gi you; ſeeke, and ye ſhall finde; knock, and it ſha opened unto you. For every one that aſketh, r ceiveth; and he that ſeeketh, findeth; and to t that knocketh, it ſhalbe opened.* Ierem. 29. 1 13. *Then ſhall ye call upon me, and ye ſhall go pray unto me, and I will hearken unto you. A ye ſhall ſeeke me, and finde me, when ye ſhall ſea for me with all your heart.*

III. Reas. Becauſe Prayer giveth ſanctified and comfortable uſe of ſuch bl ſings and mercies, as are already poſſeſſed a enjoyed by the people of God. See 1 Ti 4. 4, 5. *Every creature of God is good; &c. fo is ſanctified by the word, and prayer.*

Obſervat. When God is ſought un *every day* by prayer, for a beſtowing of di requiſites; it is a good teſtimony, that the is an acknowledgment, and dependance o his gracious providence, & fatherly diſpe ſation continually, as it is implied in Pſal. 2. *O thou that heareſt prayer, unto thee ſhall fleſh come.* The Pſalmiſt David in time of th famine, which laſted three yeeres, ſough unto God for daily bread; 2. Sam. 21, 1, &

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And having received an anſwer of peace, he penned (as may be probably conjectured) the 65th Pſalme; to expreſſe his gratitude, and to teach others, how to demeane themſelves in time of ſtraits, and wants, namely, to goe to God, that heareth prayers, when he is ſought unto, and called upon.

X. *PROPOSITION.*

The beſt and moſt acceptable way and courſe for the people of God to approve themſelves in the performance of the ſervice of prayer, is, that having a gift of knowledge and utterance, they doe not limit & ſtint themſelves unto a ſet forme of words; but rather that they doe conceive their Prayer, as cauſe & occaſion ſhall juſtly require.

PROOF. The holy ſervants of God mentioned and approved of in Scripture in their courſe of praying, have beene wont uſually & for the moſt part to cõceive their prayers. Daniel, greatly beloved, whẽ he underſtood by his reading in the booke of the propheſy of Jeremiah, the number of the yeeres to be

accompliſhed in the deſolations of Jeruſalem, conceiveth his prayer accordingly. See Dan. 9. 1, &c. The booke of God is plentifull in inſtances of this kinde, as may be ſeene in the booke of Pſalmes, and other hiſtoricall books.

I. Reas. Becauſe every gift of God's Spirit, and conſequently the gift of prayer, ought to be ſtirred up, and exerciſed, according to juſt occaſions offering themſelves. See 2 Timoth. 1. 6. *I put thee in remembrance that thou ſtirre up the gift of God that is in thee.* For therefore God doeth beſtow the gift of prayer upon his people, that they may exerciſe the ſame, & ſo attaine the fruit thereof. Zach. 12. 10, 11, &c. compar. with chap. 13. 1. *And I will powre upon the houſe of David, and upon the inhabitants of Ieruſalem, the Spirit of grace, and of ſupplications, and they ſhall looke upon me whom they have pierced, and they ſhall mourne, &c. In that day there ſhalbe a fountaine opened to the houſe of David, & to the inhabitants of Ieruſalem, for ſinne, and for uncleanneſſe.*

II. Reas. Becauſe there are varieties of neceſſities and occaſions which doe oftentimes fall out, and preſent themſelves daily unto the people of God: So that it is therefore requiſite, they ſhould frame their prayers ſutable thereunto. Solomon in 1. King. 8. 33, &c. giveth inſtances of ſundry

occasions of prayer, and of sutable seeking of God; as namely, *Trespasses*, *Captivity*, *Drought*, *Famine*, *Sword*, *Pestilence*, *Blasting*, *Mildew*, *Locusts*, *Caterpillers*, *&c.*

III. REAS. Because when the gift of prayer is exercised and stirred up, in conceiving and uttering of our requests according to the present occasion; then the Spirit doth more sensibly helpe our infirmities (as a voice speaking in our eares behinde us, Isai. 30.21.) dictating and giving matter, words, and affections according to the will of God; whereas we ourselves for the most part are ignorant, dull, cold, unaffected, and indisposed dat such time. See Rom.8.26,27. *Likewise the Spirit helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit it selfe maketh intercession for us, with groanings which cannot be expressed. And he that searcheth the hearts, knoweth what is the minde of the Spirit, because he maketh intercession for the Saints, according to the will of God.*

OBSERVAT. The gifts of knowledge & utterance, wherewith some persons are enriched (1 Corinth. 1. 5.) being common gifts of the Spirit; that is to say, such gifts as are common to some naturall men, & hypocrites, and given to them aswell as to the regenerate ones (Isaiah, 58.2,3, &c.) ought to be exercised and improved carefully, and

conſcionably to the advantage of the giver, that hath committed them to their truſt to ſuch ends; as the parable of the talents ſheweth: Math. 25. 14, 15, &c.

XI. PROPOSITION.

Albeit conceived prayer (as hath beene ſaid, Propoſit. X.) is the beſt and moſt approved way ordinarily, to expreſſe the deſires of the ſoule; as procceding and iſſuing from a more ſpeciall aſſiſtance of the Spirit of God: yet it is not only lawfull, but may be alſo very expedient and requiſite, for ſome perſons, and at ſome times, to uſe ſet formes of prayer.

PROOF. The Lords Prayer, is not only a rule of prayer, but alſo a forme of prayer: As appeareth by comparing together Math. 6. 9, &c. and Luk. 11. 2. For in Mathew it is ſaid, *After this maner pray ye; &c.* But in Luke it is ſaid, *When ye pray, ſay, Our Father, &c.* There are alſo ſundry formes of prayer, which were preſcribed for ſome perſons, & on ſome occaſions. See Numb. 6. 23, 24, 25, 26. & 10. 35, 36. Pſal. 20. & 102. &c.

I. REAS.

I. REAS. Becauſe many of the people of God at their firſt entrance into the profeſſion of the Goſpel, being newly converted, are as yet very ignorant of the waies of God, not knowing how to walke or order their religious courſe, or to pray aright; but doe ſtand in great need of ſome helps: for ſo it was with the diſciples of John the Baptiſt, and with the diſciples of our Saviour Chriſt alſo; as may be gathered from that requeſt which one of Chriſts diciples made unto him, Luk. 11.1. *Lord teach us to pray, as Iohn alſo taught his diſciples.*

II. REAS. Becauſe many members of Chriſtian Congregations, and Families, are dull of hearing, and ſlow of conceiving of what is ſaid and uttered in the miniſtery of the word touching ſome divine trueths: for ſo the Apoſtle affirmeth of the beleeving Hebrews, Hebr. 5. 11. *Ye are dull of hearing.* Which affirmation is aſwell appliable unto praying, as to the hearing of the word preached, ſith underſtanding and diſcerning is requiſite in prayer, aſwel as in hearing of the word; as is implyed in that demand of the Apoſtle Paul, 1. Corinth. 14. 16. *Hovv ſhall he that occupieth the roome of the unlearned, ſay Amen at thy giving of thanks, ſeeing he underſtandeth not vvhat thou ſayeſt?* As if he ſhould ſay, Unleſſe he that is preſent at prayer doe un-

derſtand what is prayed, he cannot be a fruitfull partaker of ſuch prayer. And therefore as it is very meet, that in the miniſtery of the word, the ſame things be oft repeated and inculcated, Philip. 3. 1. So it is likewiſe in prayer.

I. OBSERVAT. Prayer is an expreſſion of our will to God. See Pſal. 25. 1. Now whatſoever condition or qualification is required unto prayer (or lifting up the ſoule to God) to make it lawfull and acceptable, the ſame may be made uſe of in a ſet forme of prayer, viz. Knowledge, Conſcience, Faith, Hope, Sincerity, Fervency, &c.

II. OBSERVAT. The words of him that uttereth a prayer in the preſence of others, are unto them as a ſet forme of prayer, and for ought they know, may be a forme premeditated & prepared to be expreſſed word for word: And they are bound to confine their ſpirit thereto, and in no ſort to ſuffer their hearts to wander, or to be otherwiſe occupied; as it is implied, Deut. 27. 14, &c.

XII. *PROPOSITION.*

Some exerciſe in the holy Scripture is alſo a part of that religious ſervice which the people of God ought to obſerve daily.

PROOF.

PROOF. God himselfe doeth prescribe this daily practise to his people, Josh. 1. 8. *This booke of the law shall not depart out of thy mouth, but thou shalt meditate therein day & night, that thou maiest observe to doe according to all that is written therein, &c.* And the noble Bereans walking according to this doctrine had singular approbation & commendations, Act. 17. 11. *They searched the Scriptures daily, &c.*

I. REAS. Because the word of God is the spirituall mans daily bread, wherewith his soule is fed, & his spirituall strength and stature promoted; as it is intimated, 1 Pet. 2. 2. *As new borne babes desire the sincere milke of the word, that ye may grow thereby.* This spirituall food is as necessary and usefull for the soule every day, as corporall repast for the body: And accordingly the godly-wise have esteemed of it. See Job, 23. 12. *I have esteemed the words of his mouth, more then my necessary food.*

II. REAS. Because daily exercise in the Scripture is an effectuall preservative against the danger of daily sinning against God, notwithstanding the deceitfulnesse of sinne is such as it is: For 1. The word will discover sinne, Rom. 7. 7. and so give prevention to it. See Psal. 17. 4. *By the words of thy lips, I have kept me from the path of the destroyer:* As if David had said, The knowledge I have of thy word through my daily converse in it,

hath restrained me from the killing of Saul when temptation and opportunity serve thereunto. 11. The word daily conversed will cleanse from such sinnes, as by occasion any doe fall into, or are overtaken withal. See Psal. 119. 9. *Wherewith shall a yong man cleanse his way? by taking heed thereto according to thy word.*

III. Reas. Because the word of God is a part of our Christian & spirituall armour, even the Sword of the Spirit, Ephes. 6. 17. to defend against Satan, who daily goeth about like a roaring lyon, seeking whom he may devoure. 1 Pet. 5. 8. Iob, 1. 7. & 2. 2. Our blessed Saviour Christ by his skilfull use of this spirituall weapon fully defeated Satan in his three most violent assaults, Mat. 4. 4.

Observ. The holy Scripture for the excellency thereof, is called Bible or book by way of eminency, because these books doe farre surpasse all others in respect of their authority and use. See Joh. 5. 39. *Search the Scriptures; for in thē ye thinke to have eternall life.* 2Pet. 1. 19. *We have also a more sure word of prophecie, whereunto yee doe well that ye take heed, as unto a light that shineth in a darke place, untill the day dawne, and the day-starre arise in your hearts.*

XIII. PROPOSITION.

The Scripture-exercise requisite every

every day, consisteth either I. In reading of it; II. In singing of Psalmes; III. In Catechising; or IV. In Conference. In any one, or two, or all of these, as opportunity may serve and permit.

The proofes and reasons of this Proposition, are to be looked for in the declaration of these distinct kinds of Scripture-exercises in the Propositions immediatly following.

XIV. *PROPOSITION.*

Reading of the Scripture, or hearing it read, is a religious service, which ought frequently to be performed.

PROOF. Daily reading of the word is enjoyned to Kings. See Deut. 17. vers. 18, 19. *He shall write him a copy of this law in a booke, out of that which is before the Priests the Levites. And it shalbe with him and he shall reade therein all the daies of his life, &c.* If a Kings weighty affaires doe not exempt him from this daily service unto God, much lesse may others be dispensed with.

REAS. Because frequent reading of the word is very effectuall for the bettering of

our ſpiritual ſtate daily. See Deut.17.19,20. The King ſhall daily reade, *That he may learn to feare the Lord his God, to keepe all the words of this law, & theſe ſtatutes to doe them: That his heart be not lifted up above his brethren, and that he turne not aſide from the commandement, to the right hand, or to the left, &c.*

OBSERVAT. Albeit much reading of mens writings and books, is a wearineſſe to the fleſh, and there is no end therein: yet by reading the words of trueth in the holy Scripture, we may be daily admoniſhed of our whole duty: The ſumme whereof is, *Feare God, and keepe his commandements.* See Eccleſ.12.10,11,12,13.

XV. *PROPOSITION.*

In reading the Scripture daily it ſeemeth to be moſt expedient & profitable to read in order the ſeverall books and chapters, from the beginning of Geneſis to the end of the Revelation.

PROOF. This Propoſition is conſiderable from the courſe and methode that the penmen of the Scripture have obſerved (ſpeaking as they were moved by the holy Ghoſt, 2 Pet. 1. 21.) in their ſetting down in order for the moſt part the contens of

their writing. See this implied by the Evangelist Luke his preface to his history of the Gospel, Luk. 1. 1, 2, 3. *Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely beleeved among us; Even as they delivered them unto us, which from the beginning were eye-witnesses, & ministers of the word: It seemed good to me also, having had perfect understanding of things from the very first, to write unto thee in order, &c.*

I. Reas. Because there is for the most part some coherence both in the books, and the chapters, either in regard of time or matter, for giving further light to the understanding thereof; which by reading in order may be better observed. This is evident to any that are at all versed in the Bible.

II. Reas. Because a reading in order all the Bible respectivly, argueth a due esteeme of the Authour & contents thereof, as being wholly and equally the word of God, and wholly profitable. See 2 Timoth. 3. 15, 16. *From a child thou hast knowne the holy Scriptures. All Scripture is given by inspiration of God, and is profitable, &c.*

I. Observat. Some portions of the holy Scripture in respect of our use may at some times, & on some occasions, be more fruitfully conversed in then others. The booke of Psalmes and of Isaiah, are both of

them made use of about sixty times in the new Testament; some books are more doctrinall then others; as the booke of Proverbs, &c. So are some chapters; as Matthew 5. 6. & 7. chap. &c. yet this hindereth not but that in daily reading an order is to be observed.

II. OBSERVAT. Any portion of Scripture being read, observed, and remembred though it be not understood for the present yet it may be usefull and profitable for afterwards. This may be seene by that which testified of the Disciples, John. 2. 22. *When Iesus was risen from the dead, his Disciples remembred, that he had said this unto them; and they beleeved the Scriptures, &c.* One special benefit of such reading, is that it prepareth & fitteth to a better profiting by the ministery of the word; as appeareth by the Eunuchs profiting by Philips Sermon, although he was ignorant of that which he read before that time. See Act. 8. 35, &c.

XVI. PROPOSITION.

Singing of Psalmes is a Scripture-exercise of divine institution that ought to be used frequently by the people of God.

PROOF. See Coloss. 3. 16. *Let the word*

of Christ dwell richly in you, in all wisdome; teaching & admonishing one another in Psalmes, and hymnes, and spirituall songs, singing with grace in your hearts unto the Lord. Ephes. 5. 19. *Speaking to your selves in Psalmes and hymnes and spirituall songs, singing, and making melody in your hearts to the Lord.*

I. Reas. Because inasmuch as we ought alwaies to serve God with joyfulnesse, and gladnesse of heart, as it is implied, Deut. 28. 47. Philip. 4. 4. Singing of Psalmes is an effectuall way and meanes to expresse such rejoycing; as is taught, James, 5. 13. *Is any merry? Let him sing Psalmes.*

II. Reas. Because God doeth graciously accept and reward a due serving of him in singing of Psalmes. This may be gathered from his gracious respect to King Iehoshaphat and the people of Iudah, after their consultation and appointment of Singers, according to his ordinance. For at the same time that they began to sing, he confounded their enimies. See 2 Chron. 20. 22. *And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Iudah, and they were smitten, &c.*

Observ. Gods will is done on earth daily in some good degree (according as we are directed to pray, Math. 6. 10.) as it is done

done in heaven by singing of Psalmes dail- sith singing of spirituall songs is a heaven- service performed by the heavenly hos- continually. See Luk. 2. 13, 14. *And sudden- there was with the Angel a multitude of the hea- venly hoste, praising God, and saying; Glory* God in the highest, and on earth peace, good wi towards men, Compared with Revel. 4. 8, 9, 10, 11. *And the foure beasts had each of the- sixe wings about him, and they were full of eye within, and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty; which wa and is, and is to come, &c.*

XVII. PROPOSITION.

Catechising in the Principles of Christian religion is a divine ordinance, and a Scripture-exercise, which ought to be used & practised by the people of God frequently, as occasion offereth and requireth.

PROOF. This doctrine God himself commandeth and commendeth unto his people, Deut. 6. 6, 7. *The words which I com- mand thee this day, shalbe in thine heart. And thou shalt teach them diligently unto thy children, &c.* Prov. 22. 6. *Traine up* (or Catechize) *a childe in the way he should goe, &c.*

I. REAS.

I. Reas. Becauſe Catecheticall inſtruction and information is very requiſite & neceſſary for ſuch Chriſtians as are novices, & unſkilfull in the word of righteouſneſſe. For ſo the Apoſtle Paul convinceth ſome of the beleeving Hebrews, Hebr. 5. 12. *For when for the time ye ought to be teachers, ye have neede that one teach you againe, which be the firſt principles of the Oracles of God, and are become ſuch as have need of milke, and not of ſtrong meat.*

II. Reas. Becauſe the good fruit and effect of frequent Catechizing and teaching wilbe found to be great, as there is a growing up in Chriſtianity, even from childhood to old age; as Solomon advertiſeth: See Prov. 22. 6. *Catechize, or traine up a childe in the way he ſhould goe, and when he is old, he will not depart from it.*

Obſerv. Catechiſme properly conſidered, is an occaſionall Scripture-exerciſe, to be uſed amongſt ſuch ſpecially, as are yong and novices in the profeſſion of Chriſtian religion, that ſo a foundation may be laid (Heb. 6. 1.) for an admiſſion to the Lords table, which requireth an ability of ſelfe-examination to become a worthy communicant; that there may be a growing up in Chriſt, and a going forward to perfection. See 1 Corinth. 11. 28. Hebr. 6. 1. And yet notwithſtanding a propoſall and opening of Ca-

Catecheticall doctrine from time to time: the hearing of growne Christians may be very usefull. See this implied, Luk. 1. 4. *That thou mightest know the certainty of those things wherein thou hast beene instructed*, or Catechised.

XVIII. PROPOSITION.

In the religious exercise of Catechising, it is not only lawfull, but also it may seeme to be expedient to make use for the most part of a set forme of some approved Catechisme.

PROOF. The Apostle Paul instructed his schollar Timotheus in a Forme of sound words, which probably was a set forme of Catechisme. See 2 Timoth. 1. 13. *Hold fast the forme of sound words which thou hast heard of me, &c.* It seemeth also that the beleeving Romans had beene taught a forme of Catechisme, which they willingly learned, and heartily submitted unto; as is testified of them Rom. 6. 17. *Ye have obeyed from the heart, that forme of doctrine, which was delivered you.*

I. REAS. Because it is a great helpe to our understanding and memory to have the summe of Christian religion, which is promiscuously set downe here and there in seve-

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rall parts of the Bible, to be compendiously abridged and methodically digested with good coherence in a set forme of Catechisme. It may seeme that the Apostles of Christ in the purest primitive times did frame such a Catechisme, which was called the *Principles of the doctrine of Christ*, or the *Foundation*; consisting of sixe principles, viz. I. *Of Repentance from dead works*; II. *Of Faith towards God*; III. *Of Baptisme*; IV. *Of Laying on of hands*; V. *Of the Resurrection of the dead*; *And* VI. *of Eternall judgment*. See Hebr. 6.1,2.

II. REAS. Because in a forme of Catechisme (as in a Mappe, in one prospect or view, as it were) much may be discerned with ease & delight in a short time. As Moses was shewed the land of Canaan on the top of Pisgah; Deut. 34.1,2,3,4. So by way of allusion, it may be said touching a forme of Catechisme.

OBSERVAT. It is one of Gods most gracious dispensations in these latter daies, that he hath granted the penne of the godly-learned interpreters, men of thousands, to write so many orthodoxe formes of Catechisme, for the instruction of the ignorant in the grounds of Christian religion. Oh that such as have a price in their hand to get wisdome, had hearts likewise to make use of it! See Prov. 17.16.

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XIX. PROPOSITION.

Religious conference, repe
tion of Sermons, asking & answ
ring of good questions, is a divi
ordinance, which ought often
be practised.

PROOF. The example and practise
Christ and his disciples argueth this. S
Mark. 4. 10. *When he was alone, they that*
with him, with the twelve, asked him of the P
ble which he had insisted upon in his S
mon. So Math. 13. 51. *Jesus saith unto the*
(viz. to his disciples, after his publick pre
ching was ended) *have yee understood all th*
things? They say unto him, Yea Lord, &c.

I. REAS. Because religious conferenc
and mutuall exhortation is a good reme
against the most dangerous spirituall mal
of hardnesse of heart, occasioned and s
thered by the deceitfulnesse of sinne; a
implied Hebr. 3. 13. *But exhort one anot*
daily, while it is called to day, lest any of yo
hardened through the deceitfulnesse of sinne.

II. REAS. Because godly talke and gr
cious speech tending to edification, is ve
effectuall to minister grace to the hearers,
moving and stirring up the affections to
zealous temper. See Luk. 24. 32. *Did*

our hearts burne within us while he talked with us by the way, & while he opened to us the Scriptures?

OBSERVAT. Like as the Galilean dialect or manner of ſpeech did bewray Peter to be one of Chriſts diſciples: Math. 26. 73. Mark. 14. 70. So the language of Canaan made uſe of by ſuch as ſerve the Lord (Iſai. 19. 18.) argueth them to be religiouſly affected and diſpoſed. The Pſalmiſt noteth it to be a marke and property of godly perſons. Pſal. 37. 30. *The mouth of the righteous ſpeaketh wiſdome, & his tongue talketh of judgment.* Sith as our Saviour Chriſt teacheth, Math. 12. 34. *Out of the abundance of the heart, the mouth ſpeaketh.*

XX. PROPOSITION.

Meditation on the Word (as likewiſe on the works) of God is a divine ordinance, in which the people of God ought to exerciſe themſelves daily.

PROOF. This Propoſition is directly expreſſed, Joſh. 1. 8. *This booke of the law ſhall not depart out of thy mouth, but thou ſhalt meditate therein day and night.* And accordingly the godly-wiſe have beene wont to exerciſe themſelves. See Gen. 24. 63. The Patriarch Iſaac *went out into the field to meditate at eventide:*

tide: It ſeemeth it was his uſuall courſe, David was frequent herein. See Pſal. 119. *O how I love thy law! it is my meditation the day.*

I. Reas. Becauſe godly meditation very profitable and helpfull to furniſh ſtore the heart with good matter to be red, according to occaſion offering it ſel The moſt wiſe king Solomon had good perience herein. See Pſal. 45. 1. *My h inditing a good matter; I ſpeake of the things I have made touching the King: My tongue pen of a ready vvriter, &c.*

II. Reas. Becauſe good meditation much affect the heart, according to ſubject that is meditated upon. See P 119. 15. *I vvill meditate* (ſaith David) *precepts: and have reſpect unto thy vvaies:* he had ſaid, A meditation on Gods prec is ſingularly uſefull to worke my heart a reſpect of Gods waies, and therefore I meditate on them. So likewiſe verſ. 55. *I have remembred thy Name, O Lord, in the and have kept thy lavv;* As if he had ſaid, remembring and meditating on thy Na in the night ſeaſon hath beene effectuall ſtirre me up, unto the obſerving & keepi of thy law.

Observ. Meditation is either occaſi nall; or ſet and deliberate.

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1. Occasionall meditation is a making use of such things as by the providence of God do offer themselves to our eyes, eares, &c. as we are in our callings, as the circumstances will permit. Thus Peter meditated on his deliverance out of prison. See Act. 12.11.

11. Set and deliberate meditation is, when there is a purposed sequestring ones selfe apart, to performe this exercise more thoroughly, and a making use of some fit and select matters to be meditated on; and then enlarging the minde and affections thereabouts. See Gen. 24.63.

XXI. PROPOSITION.

The most seasonable and fitting time of every day, ought to be allotted and taken for the daily worship and service, which God requireth his people to performe unto him.

PROOF. The Lord himselfe giveth this direction unto his people of Israel. See Numb. 28.1,2. *And the Lord spake unto Moses, saying; Command the children of Israel, and say unto them, My offering, and my bread for my sacrifices, made by fire for a sweet savour unto me, shall yee observe to offer unto me, in their*

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due season. Levit. 23. 4. *These are the feasts of the Lord, even holy convocations, which ye shall proclaime in their seasons.*

I. REAS. Because Time being a necessary and unseparable adjunct of every action to be done, therefore the most seasonable and convenient time ought to be discerned and laid hold on thereunto. Eccles. 3. 1. *To every thing there is a season, and a time to every purpose under the heaven, &c.*

II. REAS. Because seasonable performances of any businesses take hē in hand, doe much beautify and adorne the same. Eccles. 3. 11. *God hath made every thing beautifull in his time.* Prov. 15. 23. *A word spoken in due season how good is it?*

OBSERV. When in Scripture the people of God are required to doe any duety always, or continually; viz. 1 Thess. 5. 16. 17. *Rejoyce evermore. Pray without ceasing.* The meaning seemeth to be that thanksgiving and prayer, and other religious duties and exercises, ought to be performed at seasonable and fitting times for performance thereof. Otherwise the duties of their particular callings would be wholly interrupted and neglected, which yet are allowed and enjoyned to be done. 2 Thess. 3. 10. All these are not to be left undone. Math. 5. 23. *Alluf.* For as Mephibosheth his eating
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bread continually at Davids table, 2 Sam. 9. 7. imported that he did eate every day at Davids table, at usuall meale-times, or at the accustomed times of eating: so it is in this ease also of time for religious duties, viz. in the seasons thereof.

XXII. *PROPOSITION.*

Morning and Evening are the most seasonable and fitting times of every day for the performance of the religious duties of prayer. and Scripture-exercises above mentioned.

PROOF. God the Father who hath put the times and seasons in his owne power, Act. 1. 7. did appoint the morning and the evening for his service, day by day, even his daily burnt offering of two lambs, Numb. 28. 4. *The one lambe shalt thou offer in the morning, and the other lambe shalt thou offer at even*, &c. And accordingly the godly, who have behaved themselves wisely in their waies, have ordered their course. See Psal. 5. 3. *My voice shalt thou heare in the morning, O Lord, in the morning will I direct my prayer unto thee.* Psal. 141. 2. *Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice.*

I. REAS.

I. Reas. Becauſe the variety of the
caſions and affaires of every day, and the
ceſſities of every night, are ſuch as have
of Gods counſell and encouragement in
outgoing of the morning and evening
every day and night; if ſo they may be
to rejoyce. Now this ſhalbe effected
a ſeaſonable converſe with God morning
evening every day. See Pſal. 65. 2. O
that heareſt prayer, unto thee ſhall all fleſh
compar. verſ. 8. *Thou makeſt the outgoing*
morning and evening to rejoyce.

II. Reas. Becauſe in the morning
ally mens ſpirits are moſt freſh and
any undertakings, as is implied, Job, 11.
So that it is meeteſt to give unto God
firſt fruits. Alluſ. Prov. 3. 9. *Honour*
Lord with thy ſubſtance, and with the firſt fr
of all thine increaſe. And in the evening
ally men are freeſt from the diſtractions
their worldly buſineſſes and imployme
in regard of darkneſſe overtaking, as is
plied, Pſal. 104. 23. And in that reſpect
freeſt at ſuch time for Gods ſervice.
Pſal. 3. verſ. 4, 5. *I cried unto the Lord with*
voice, and he heard me out of his holy hill. I
I laid me downe, and ſlept, &c.

Observ. Prayer & Scripture-exerci
morning and evening, are the godly
his keyes, to unlock and open for him
bl

blessings to be enjoyed in the day time; and to lock and shut up the discomforts and dangers of the night season: So that the Sunne shall not smite by day, nor the Moone by night. Psal. 121.6.

XXIII. PROPOSITION.

Albeit Prayer and some Scripture-exercise ought to be conversed in both morning and evening every day; yet in some cases, viz. of mercy and necessity, there may be an omission thereof: otherwise not.

PROOF. The Passeover, that solemne ordinance of God for the Israelites, might in some cases be forborne and omitted for time; viz. in case of a journey, or some uncleanesse, &c. Numb. 9. 13. So the religious duties for the day, when such works doe interpose, as the time and occasion will not permit to be performed, may be omitted at such time. See Math. 12.7. *I will have mercy, and not sacrifice.*

I. REAS. Because the Lord God, who is the onely absolute lawgiver (Isaia. 33.22.) may dispense with his owne law as seemeth good unto himselfe, and as sometimes he

hath done. He dispensed sometime wi
the sixt commandement of the Decalogue
Thou shalt not kill; when he appointed Abr
ham to offer up his sonne Isaac. See Ge
22.2. And with the eight commandement
Thou shalt not steale; when he directed th
Israelites to spoile, or rob, the Egyptian
See Exod. 3.22.

II. REAS. Because God the Father wh
hath put the times in his owne power, ha
ving an absolute soveraignty over them;
is expressed, Psal. 74.16. *The day is thine, a
night also is thine*; may therefore dispose
them according to the will of his ow
pleasure. See Matth. 12.8. *The sonne of man
Lord, even of the Sabbath day*.

OBSERV. The Soveraigne Lord Go
may doe with his owne, what he will
Math. 20.15. *Is it not lawfull for me to doe wh
I will with mine owne?* He may appoint th
same time to a worke of mercy or necessit
which he hath ordinarily designed unto th
solemne serving of him. See Math. 12.7,8.

XXIV. PROPOSITION.

When by occasion of works o
necessity, any one is necessitated
to an omission of such religious
serving of God in Prayer and
Scrip

Scripture-exercise, which ought to be performed morning and evening every day; Then such omission ought notwithstanding to be very greivons, and taken to heart greatly by him, that is exposed to so great straits.

PROOF. This Proposition is implied in another case intimated by our Saviour Christ when he had foretold the destruction of Ierusalem unto his disciples. See Math. 24. 20. *Pray that your flight be not on the Sabbath day.* For it would be greivous to fly on the Sabbath day, consecrated to religious serving of God, though necessity did compell thereunto; sith by such flight there must needs be an unavoidable omission of the solemne worship of God. So it is in other cases likewise.

I. REAS. Because through an omission of solemne serving of God, there must needs be a want of that blessed comfort and reviving, which is wont to be found in sweet communion with God therein. This is evident from that complaint of David in his necessitated want of Gods solemne worship, occasioned by Sauls persecuting of him.

Psal. 63. 1, 2. *My soule thirsteth for thee; my fl longeth for thee; in a dry and thirsty land, wh no water is: To see thy power and thy glory, a have seene thee, in the Sanctuary.* There is th same reason for complaint in regard of n cessary omission of solemne serving of Go morning and evening.

II. Reas. Because there is great dang of spirituall distemper in the soule of a Chr stian, through omission of any daily duty r religion. For so the Apostle Paul giveth u understand, as it is implied, Hebr. 3. 13. *But exhort one another daily, while it is called To day, lest any of you be hardened through th deceitfulnesse of sinne.*

Observ. As the want of corporall repa although it be but for a day, will occasi and cause some faintings of spirits; as is to b seene in that fainting that was in the peopl in Sauls army, when they had had no food for the space of one day: See 1 Sam. 14. 28. 29. So likewise in the want of spiritua repast to be tasted in Gods ordinances, th soule or inward man, wilbe apt and ready faintings; as David professeth, Psal. 84. 2. *My soule fainteth for the courts of the Lord, &c.* This is likewise appliable in the case of dai serving of God.

Un

XXV. PROPOSITION.

Vnjuſt and ſleight pretences of want of leiſure, through ſome urgent neceſſity, for performance of religious ſervice at ſeaſonable times, ought carefully to be taken heed of and avoided.

PROOF. The Prophet Haggai doeth notably convince the Jews after their returne from the captivity, of groſſe failing, for a ſleight excuſing their delay of reedifying the Temple. Hag. 1. verſ. 2. *Thus ſpeaketh the Lord of hoſts, ſaying, This people ſay, The time is not come, the time that the Lords houſe ſhould be built, &c.*

I. REAS. Becauſe vaine pretences and excuſes do argue and bewray unſoundneſſe of heart and notorious hypocriſy, which God (the ſearcher of mens hearts and waies, Jerem. 17. 10.) taketh notice of, and convinceth, as tending to apoſtacy. See 1 Timoth. 4. 2. *Speaking lies in hypocriſie, having their conſcience ſeared with an hot yron.*

II. REAS. Becauſe ſuch hypocriticall pretences and excuſes will affoard no ſolid comfort in the latter end, to ſuch as make uſe of them; as is noted, Iſa. 33. 14. *The*

sinners in Zion are afraid, fearfulneſſe hath ſur-priſed the hypocrites: who among us ſhall dwel with the devouring fire? who amongſt us ſhall dwell with everlaſting burnings?

OBSERV. It is utterly a fault, to be addicted to excuſes; yea it will find out in due time, and cauſe ruine. It was inexcuſable in Sauls part to command the Prieſt to withdraw his hand by occaſion of an unjuſt feare of danger. 1 Sam. 14. 19. It was the fault of Felix to diſmiſſe the Apoſtle Paul as he was preaching, upon a pretence of taking a more convenient ſeaſon to ſend for him againe. Act. 24. verſ. 25. It was the ſinne of Jeroboam the ſonne of Nebat (who made Iſrael to ſinne) to hinder the ten tribes from going up to Jeruſalem to worſhip, pretending it would be too much paines for them. 1 King. 12. 28. Thus it is in all vaine and unwarrantable excuſes.

XXVI. *PROPOSITION.*

More or leſſe time ought to be ſpent every day in religious exercíſes according to the gifts, ſtate, degree, calling, and condition of perſons, as they ſhall require, or admit.

PROOF.

PROOF. See Luk.12.48. *Vnto whomsoever much is given, of him shalbe much required: and to whom men have committed much, of him they will aske the more.*

I. REAS. Because God, who dispenseth his gifts diversly, even to every one according to his ability of imploying them, viz. giving to one five talents, to another two, to another one: Math. 25. 15. He doth accordingly reckon with them. vers.19. *ibid.*

II. REAS. Because God graciously accepteth, and abundantly recompenseth the religious service, that any one doeth performe in trueth and sincerity, according to his talent, whether it be more or lesse. See 2 Corinth.8.12. *For if there be first a willing minde, it is accepted according to that a man hath, and not according to that he hath not.*

OBSERV. In the time of the Ceremoniall law the people of God were required to offer, onely as their state and ability would suffer. See an instance hereof in the case of „ a womans purification, Levit.12.8. If she „ be not able to bring a lambe, then she shall „ bring two turtles, or two yong pigeons; „ the one for the burnt offering, and the „ other for a sinne offering: and the Priest „ shall make an atonement for her, and she „ shalbe cleane. Our Saviour Christ likewise doth highly valew the widows farthing

cast into the treasury. Mark. 12. vers. 4

XXVII. PROPOSITION.

The daily worship and service to be observed unto the Lord Morning and Evening, ought to be performed by the Families and households of the people of God.

PROOF. This Proposition may be evidently inferred from that propheticall imprecation, or threatning, Jerem. 10. 25. *Powre out thy fury upon the Families, that call not upon thy Name.* And also from the approved testimony, which God himselfe giveth unto Abraham touching this matter. See Gen. 18. vers. 19. *I know Abraham, that he will command his children, and his household after him, and they shall keepe the way of the Lord.*

I. REAS. Because God hath made a speciall covenant of grace with the Families of his people: and therefore he expecteth and looketh for speciall religious family-duties from them. See Jerem. 31. 1. *At the same time, saith the Lord, will I be the God of all the families of Israel, and they shalbe my people, &c.*

II. REAS. Because the members of the same family, doe usually, and for the most

part share and partake more or lesse both in the welfare, & in the miseries of one another mutually. And therefore they ought to use the meanes that God hath sanctified and ordained for the mutuall good and benefit of one another. Noah and his household were preserved in the Arke. Gen. 7. 1, &c. Rahab and her household were saved at the overthrow of Jericho. Josh. 6. 23. Obed-Edom & his household were blessed because of the Arke. 2 Sam. 6. 11, 12. Nabal and his whole family were in danger of destruction together. 1 Sam. 25. 17. Achan and his household perished together. Iosh. 7. 24.

OBSERV. It is remarkable throughout the holy Scriptures, how whole families, with their Governours, are many times made mention of together. Salvation came into Zacheus his house, when he became a sonne of Abraham. Luk. 19. 9. Cornelius feared God, and his house. Act. 10. 2. Lydia was baptised, and her household. Act. 16. 15. The Gaoler with all his house beleeved. Act. 16. 34. Paul baptised the household of Stephanus. 1 Corinth. 1. 16. The house of Onesiphorus is prayed for by the Appstle Paul joyntly. 2 Timoth. 1. 16, &c.

XXVIII. PROPOSITION.

Family-duties of religion ought

to be performed both morni
and evening, every day, by th
whole family of the people
God, joyntly, and together.

PROOF. Worthy Joshua, that most vali
rious Generall of the Israelites, when h
had gotten the land of Canaan into the
possession, and driven out the inhabitant
professeth this for himselfe, & for his whol
family; Josh. 24.15. *As for me, and my hou*
wee will serve the Lord. And according t
this his most pious resolution, the Israelit
do at the same time professe in like manne
See Josh. 24.16, 17, 18--21--24.

I. REAS. Because every family of th
people of God, is, as it were, a little Churc
or Congregation of Saints. See Rom. 16
Philem. vers. 2. *And to the Church in thy hou*
Now in a Church-assembly the worship a
service of religion ought to be perform
by the congregation joyntly. See this Ne
8.1. *And all the people gathered themselves to*
ther, as one man, &c. 1 Corinth. 11.33. *Wh*
yee come together, tarry one for another.

II. REAS. Because God hath order
the condition of families, for the most pa
in such sort, that there is convenient oppo
tunity for the members of thē to be prese
to-

together morning and evening every day; albeit in other parts of the day their affaires may call them to be abroad, and severed one from another. And this may seeme to be some reason of that direction, Deut. 6. vers. 7. *Thou shalt teach them, when thou liest downe, and when thou risest up*: that is, both morning and evening.

OBSERV. As it was one ordinance of the Passeover in the celebration of it, that it should be eaten in every family by the members of it joyntly, and together: Exod. 12. 46. And accordingly it was observed by our Saviour Christ, and his disciples, who were his family: See Math. 26. 18, 20. Mark. 14. 14, 17, 18. Luk. 22. 11, 14. So it ought to be in other religious family-duties; the Governour & the rest of the family ought to joyne together.

XXIX. *PROPOSITION.*

Albeit in prayer and Scripture-exercises, there ought to be a joyning together by the members of the family, morning and evening, every day, as hath beene shewed in the former Proposition; yet notwithstanding in the

religious exercise of meditation
it must be otherwise: viz. The
severall members of the family
ought to meditate alone & apart
by themselves; as opportunity in
the day time, or in the night sea-
son, serveth thereunto.

PROOF. See this in the examples of Gods
servants. Gen. 24.63. *Isaac went out into the*
field to meditate at eventide. Psal. 119.148.
David saith, *Mine eyes prevent the night*
watches; that I might meditate in thy word.

REAS. Because meditation is a worke of
the inward man, or an act of the minde, and
heart, seriously discoursing of this or that,
and answerably affected. This is implied
Psal. 19.14. & 45.1. & 49.3. *The meditation of*
my heart. And therefore others cannot joyne
therein. See 1 Corinth. 2.11. *For what man*
knoweth the things of a man, save the spirit of man
which is in him?

OBSERV. If meditation indited in the
inward man of the minde and heart, shall
afterwards be uttered by word of mouth in
the presence of others; such an utterance of
it, altereth and changeth the nature of the
service; whether it be in preaching, prayer,
con-

conference, &c. Sith such uttering is the good fruit of godly meditation of the heart. „See Psal. 45. 1. My heart is inditing a good „matter: I speake of the things which I „have made touching the King: my tongue „is the pen of a ready writer.

XXX. *PROPOSITION.*

For the more decent, orderly, and edifying performance of religious family-duties morning and evening daily, some one of the Family ought to be, as it were, the mouth of the rest, going before them in the reading of the Scripture, and in making their requests knowne by prayer and supplication with thanksgiving: And the others of the family ought to testify their assent onely by a reverend & silent attention, and at the end of prayers, saying *Amen*, or *So be it*.

PROOF. See both of these: First, for Scripture-exercise, 2 King. 22. 10. *Shaphan read*

read it (the booke of the law) *before the* Josiah. Secondly, for prayer, Act. 27. *Hee* (the Apostle Paul) *gave thanks to God the presence of them all:* that is, He being in ship, and to eate something with the rest the company, was, as it were, their mou in the requisite thanksgiving at that time. See also in our Saviour Christs course, whe he prayed with his disciples, John. 17. 1. Th *words speake Jesus, and lift up his eyes to heaven, and said, Father, &c.*

I. Reas. Because the Lord, who is God of order, and not of confusion, doth require a decent and orderly performance religious services, which is when one speaketh, & others keepe silence; as the Apostle Paul sheweth more fully, 1 Corinth. chap. and then concludeth thus, vers. 40. *Let things be done decently, and in order.*

II. Reas. Because an orderly performance of religious services, is highly commended and approved as prayse-worthy the practisers and observers thereof, and indeed matter of special rejoycing to the beholders, and partakers thereof. See Colos. 2. 5. *Joying, and beholding your order, &c.* The Apostle Paul rejoyced to behold the comely order amongst the Saints at Colosse, and gave good approbation of the same.

Observ. Like as when religious wor

ſhip and ſervice is performed in the publick & ſolemne aſſemblies, or Church-meetings; the Paſtor or teacher is as their mouth to God, and as Gods mouth to them; as is „ſhewed unto us, Nehem. 8. 5, 6. And Ezra „opened the booke in the ſight of all the „people (for he was above all the people) „and when he opened it, all the people „ſtood up: And Ezra bleſſed the Lord the „great God: and all the people anſwered „Amen, Amen, with lifting up of their „hands; &c. So it ought to be in the performance of family-duties: ſith the families of Chriſtians are, as it were, little Churches; as hath beene formerly manifeſted, Propoſit. 28. Reaſ. 1.

XXXI. *PROPOSITION.*

Yet notwithſtanding in the Scripture-exerciſe of ſinging of Pſalmes, all the members of the family (aſwell and like as all the members of the publick aſſembly) ought to lift up their voices together, to make a ſweet ſpirituall melody, and an holy harmony before the Lord, to the prayſe of his glory.

Thus

PROOF. Thus the Lord by the prophet Isaiah expresly sheweth, Isaia. 52. 8. *With the voice together they shall sing; &c.* that is, They shall sing, all of them together.

I. REAS. Because the lifting up of voices together, and joyning together in singing of Psalmes, is most pleasing and delightfull to the Lord; as may be seene by the gracious testimony which he hath given of his approbation and acceptance thereof. See 2 Chron. 5. 13. It came to passe as the trumpeters & singers were as one, to make one sound to be heard, in praising and thanking the Lord: and when they lift up their voice with the trumpets and cymbals, and instruments of musick, and praysed the Lord, saying, For he is good, for his mercy endureth for ever: that then the house was filled with a cloud, even the house of the Lord.

II. REAS. Because it greatly gladdeth and affecteth the godly themselves, when by the lifting up of their voices in singing they doe make a joyfull noyse unto the Lord, as it is implyed in that saying of the Psalmist, Psal. 95. 2. *Let us make a joyfull noyse unto him with Psalmes.* It seemeth that the people of God did apprehend, that spirituall joy was bred, increased, and stirred up by the melodious noyse, which is made in sin-

ging

ging of Pſalmes. See for further proofe of this, that which is adviſed and exhorted unto Epheſ. 5. 18, 19. And as hath beene already obſerved Propoſit. 16.

I. OBSERV. Albeit all the Chriſtian family ought to lift up their voices together in ſinging of Pſalmes, yet ſome one ſhould begin the tune, for the better avoiding of confuſion. This may be obſerved from that appointment of David of the cheife Muſicians, unto whom the Pſalmes were committed. See 1 Chron. 25. 1. and likewiſe the Titles prefixed unto ſundry of the Pſalmes, *To the cheife Muſician*, Pſal. 4. 1, &c.

II. OBSERV. In caſe that ſome of the members of the family cannot read; then it is moſt requiſite that ſome one of the family do read the Pſalme line after line, as it is ſung, that ſo all may ſing, and be better edified thereby. See 1 Corinth. 14. 26.

XXXII. *PROPOSITION.*

The Governour or maſter of the family is the fitteſt perſon uſually to goe before, and to be as the mouth of the reſt in Scripture-exerciſes, and in expreſſing & uttering of the petitions, confeſ-

feſſions, and thankſgivings, wh
are put up to God in Prayer.

PROOF. This may appeare from
practiſe of our Saviour Chriſt, the maſte
his family, leaving us an example tha
ſhould tread in his ſteps: 1 John. 2. 6. a
in performing of other family-duties, Jo
17. 1. as in giving of thanks at the table,
at meale time. See Math. 14. 19. *Looki
to heaven, he bleſſed, &c.*

I. REAS. Becauſe the ſpeciall charge
the family, doth belong to the maſte
governour of it. See Geneſ. 18. verſ.
„ I know Abraham that he will comm
„ his children, and his houſhold after hi
„ &c. Gen. 35. 2, 3. Then Jacob ſaid
„ his houſhold, and to all that were w
„ him, Put away, &c.

II. REAS. Becauſe the governour
families are ſpeciall inſtruments of bleſ
unto their families, when they doe pray
them and for them, &c. See this Job, 1
„ Job ſent and ſanctified them (his childr
„ and roſe up early in the morning,
„ offered burnt offerings according to
„ number of them all. For Job ſaid, It
„ be that my ſonnes have ſinned, and cur
„ God in their hearts; Thus did Job co
„ tinually.

O

OBSERV. Without all contradiction the leſſe is bleſſed of the greater. See Hebr. 7. 7.

XXXIII. PROPOSITION.

The Governour of the family who hath ſpeciall abilities and gifts of knowledge, utterance, and memory, may not onely read the Scripture, uſe a forme of Catechiſme, repeat ſermons, and pray with his family, but alſo teach and inſtruct them out of the holy Scripture.

PROOF. This Propoſition is implied, 1 Corinth. 14. 35. *If* [wives] *will learne any thing, let them aſke their huſbands at home.* For even hence it may be concluded, that governours of families at home may inſtruct and teach all thoſe that depend on them, both their wives, children, and ſervants, &c. See alſo Deut. 6. verſ. 7. *Thou ſhalt teach diligently*, or whet and ſharpen them by application, and examination, &c.

1. REAS. Becauſe inferiour perſons in the family, even wives, may in the family teach their children, and give precepts and laws of inſtruction to them; which they ought to learne

learne and submit unto. For so it may
inferred from that divine sentence, Prov.
8. *Forsake not the law of thy mother.* Yea Sa-
mon recordeth in holy writ the Prophe-
which his mother taught him. See Pr.
31.1, &c. Now if inferiours may teach in
family, much more the superiours and
vernours thereof.

II. REAS. Because the wholsome
vate admonition and instruction of the
vernours of families hath a powerfull ve
and efficaciousnesse for the benefit of
admonished: for so it is affirmed touchin
Prov. 6. 22. *When thou goest it shall lead
when thou sleepest it shall keepe thee, and when
awakest, it shall talke with thee.*

OBSERV. As every man hath recei
the gift, even so ought he to minister
same to others, as a good steward of the
nifold grace of God, and in no sort hide
talent in a napkin; &c. See 1 Petr. 4.
Math. 25.18, &c.

XXXIV. PROPOSITION.

Albeit the Governour of t
family be the meetest person
goe before, in the presence of
rest, in the performance of fam
ly-duties, as hath beene shewe
P

Propoſit. 32. and may according to his gift teach them, as hath beene declared, Propoſit. 33. Yet notwithſtanding if the ſaid Governour of the family be a private man onely, and not an approved teacher of the word, then he may not preſume above his gift and calling to interpret and apply the Scriptures, ſith he is subordinate to the miniſteriall office.

PROOF. To this effect the Apoſtle Paul giveth ſpeciall advertiſment and caution, Rom. 12. 3. For I ſay, through the grace given unto me, to every man that is among you, not to thinke of himſelfe more highly then he ought to thinke, but to thinke ſoberly, as God hath dealt to every man the meaſure of faith.

I. REAS. Becauſe God himſelfe hath diſtinguiſhed and put a difference betwixt the gifts and callings of his people: So that therefore they ought to walke anſwerably. See 1 Corinth. 12. 4, 5. Now there are diverſities of gifts, but the ſame Spirit. And

,, there

„ there are differences of administrati
„ but the same Lord.

II. Reas. Because although any on
competently qualified and endowed
gifts, yet he may not presume to mini
untill his gifts be approved, and after a
bation he do receive a calling. See suc
rection given touching Deacons, 1 Ti
3.10. *Let them be first proved:* which se
as a president much rather to such as
exercise their gifts for the spirituall go
others, either in the Church or Family.

Observ. A speciall calling is req
unto a speciall dispensation. See Hebr
No man taketh this honour unto himselfe,
that is called of God, as was Aaron.

XXXV. PROPOSITION.

The Governour of the fa
in some cases, upon just and go
grounds & reasons moving th
unto, may lawfully depute
substitute some one in the fa
whom he judgeth fittest, u
such service and imployment,
himselfe should ordinarily
forme and execute: And co
que

quently to performe the duties of
eligion in his ſtead; or to be as
were the mouth of the family
n that ſervice to God.

PROOF. It belonged to Abraham (according to Gods ordinance, Deut. 7. 3. & as e godly have approved themſelves, Ruth. verſ. 1.) to take a wife for his ſonne; unto hich yet he ſubſtituted his ſervant. See Gen. 24. 2,3,4. And Abraham ſaid unto his eldeſt ſervant of his houſe, that ruled over all that he had, Put I pray thee, thy hand under my thigh: And I will make thee ſweare by the Lord the God of heaven, and the God of the earth, that thou ſhalt not take a wife unto my ſonne, of the daughters of the Canaanites amongſt whom I dwell. But thou ſhalt goe unto my countrey, and to my kinred, and take a wife unto my ſonne Iſaac.

I. REAS. Becauſe all Chriſtians indefitely, & conſequently the ſeverall members families, are members of the myſticall dy of Chriſt, and therefore in due waies ay be uſefull and ſerviceable for the good d benefit of the whole body. See 1 Corinth. 12. 21,25. And the eye cannot ſay unto the hand, I have no need of thee; and

,, againe

„ againe, the head to the feet, I have
„ need of you. The members should h
„ the same care one for another.

II. Reas. Because under one case th
doing of any thing expressed in the
Scripture, all cases of the like nature m
comprehended. For so our Saviour C
doth cleere this point, in the case of w
of mercy and necessity to be done o
Sabbath day. See Math. 12. vers. 1,2,
5,7, 11. Luk. 13. 12,13,14,15,16.
therefore it is lawfull for governours o
milies to depute some meet person to
performance indifferently, aswell as to
performance more specially, if no just
ception can be taken thereunto.

Observ. Cases of such deputation:

1. In greater families (such as are the
milies of Princes, Noblemen, Gentle
of higher degree, &c.) where there is m
titude of businesse, and a great numbe
inhabitants, they may there have their
wards and deputies. So Abraham havi
large family, Gen. 14. 14. he had is Stew
See Gen. 15. 2.

11. In case of old age, and weakne
body, there may be just occasion to m
some use of deputies: Even as Samuel be
old, made his sonnes to be Judges.
1 Sam. 8. 1.

III. W

III. Want of good utterance in expreſſing what is to be ſaid, may require ſome uſe of another to be a ſpokeſman in weightier affaires. As Aaron was Moſes his ſpokeſman, and inſtead of a mouth unto him. See Exod. 4. verſ. 10, 16.

IV. Want of boldneſſe and audacity, ariſing from a conſciouſneſſe of weakneſſe, modeſt baſhfulneſſe, and unworthineſſe in any one, may become an occaſion to make uſe of the aſſiſtance of others. As the good Centurion ſent the Elders of the Jews to Chriſt to intercede for him. See Luk. 7. 3.

V. In caſe that a Miniſter of the Goſpel doe ſojourne in ones family, as Archippus did in Philemon his houſe, Philem. verſ. 2. it may be convenient in reſpect of his gifts, to make uſe of him for the performance of religious family-duties: ſith we ought to covet the beſt gifts. 1 Corinth. 12. 31.

VI. In caſe of the neceſſary abſence of the Governour of the family for ſome time, there may be a uſe of ſome one of the family to be deputed by him unto the performance of the duties: As the Apoſtle Paul made Timotheus his deputy to the Chriſtian Theſſalonians. See 1 Theſſ. 3. 1, 2. &c.

XXXVI. *PROPOSITION.*

If the Governour of the family

be remiſſe, or careleſſe, and d
want zeale to performe fami
duties in his owne perſon, b
yet can be prevailed with by
wife, or ſome other, to give w
thereunto: Then ought ſome o
gifted for the worke, to put t
ſame forward by ſetting up
the performance thereof, havi
the approbation of the ſaid g
vernour.

PROOF. As the noble Shunamitiſh w
man did in another caſe goe to the ma
God, having with ſome importunity p
vailed with her huſband for conſent, alt
he was not free thereunto: ſee 2King.4.2
23. So it may be done herein. See Prop
ſit. 35. Reaſ. 2.

I. REAS. Becauſe it is matter of joy wh
the worke and duty which God hath a
pointed to be done, is promoted by a
meanes whatſoever, ſeeme it never ſo u
likely. This is implied in another caſe by t
Apoſtle Paul. See Philip. 1. 18. *Wh
then? Notwithſtanding every way, whether in p
tence, or in trueth, Chriſt is preached, and I*
th

therein rejoyce, yea, and will rejoyce.

II. REAS. Becauſe a diſcreet and zealous courſe in ſuch kinde is a probable meanes to winne the Governour of the family, through Gods bleſſing, to ſet upon the exerciſe and practiſe thereof himſelfe in due time, as it is implied, 1 Pet. 3. 1. *Huſbands that obey not the word, may without the word be wonne by the converſation of the wives.*

OBSERV. Albeit it be ſome diſhonour, and may juſtly occaſion ſhame, when Governours in the Commonwealth, Church, or family, failing in what is meet to be done by them, are outſtripped in zeale by inferiours; yet God doth approve and accept the ſervice both of the one, and the other, joyning together in duty. See Judg. 4. 8, 9. 2 Chron. 30. 15.

XXXVII. *PROPOSITION.*

If the Governour of the family be froward and refractary, and neither will obſerve, nor allow, nor permit the exerciſe and practiſe of religious duties, in the preſence of the whole family, joyntly and together: Then the ſeverall members of the family, that

feare God, ought to redeem
ſome times thereto, apart b
themſelves, with as good co
veniency as poſſibly they can.

PROOF. Queene Eſther, albeit ſhe co
not expect that King Ahaſhuerus wo
allow openly in his houſe a ſetting upon
religious exerciſe of prayer and faſting, a
cording to occaſion, but rather that h
would be wholly averſe thereunto; yet ſ
reſolved that ſhe would not be wanti
therein in her owne particular, nor wh
ſhe had any power. See Eſth. 4. 16. I
and my maidens will faſt, &c. Good Obad
the ſervant of King Ahab, in another ca
conſidering what was meet to be don
the evill times in which he lived, approv
himſelfe as became him, notwithſtandi
Ahab the King, and Jezebel the Quee
were averſe, and contrary minded. S
1 King. 18. 13. Prudent Abigail, the wif
Nabal, did in another caſe as became he
although her huſband was a froward a
fooliſh profane man, even a ſonne of Bel
as it appeareth, 1 Sam. 25. 23, 24, 25, 26, &c.

I. REAS. Becauſe every one ought to p
prove his owne waies to God. See Gal. 6.
Let every one prove his owne works; &c. Fo
the

there is a possibility for Christians that are discreet and zealous, to walke as becommeth Saints, even in wicked families. There were Saints in that tyrannous & persecuting Emperour Nero his house. See Philip. 4. 22.

II. REAS. Because it may come to passe through Gods abundant mercy and gracious dispensation, that the whole family may fare better for their sakes who doe behave and demeane themselves therein religiously, walking in all the waies of God: Even as the Lord blessed the house of Potiphar the Egyptian for pious Joseph his sake. See Gen. 39. 5.

OBSERV. It need not seeme strange that the reasonable service of God, as it is styled, Rom. 12. 1. doeth sometimes meet with opposition from unreasonable & wicked men, sith all men have not faith, as it is implied 2 Thess. 3. 2. But yet in such cases the worke of God ought to be put forward notwithstanding. See this Act. 4. 19, 20. & chap. 5. 20, 21.

XXXVIII. PROPOSITION.

Every member of a Christian family, who feareth God (notwithstanding his partaking and joyning in the family-exercises

both morning and evening, ever
day) ought to performe some re
ligious duty unto God daily i
secret and alone, as occasion o
fereth, and opportunity will mo
conveniently permit so to doe.

PROOF. This is implied in the direction
given by our Saviour Christ, Math. 6. 6.
When thou prayest enter into thy closet, &c. that
is to say, When thou prayest privately, and
doest not joyne with others in prayer, then
enter into thy closet, or take some secret
place thereunto, &c. And answerable here-
unto was Christs owne practise, redeeming
some time to private prayer. See Mark. 1.
vers. 35.

I. REAS. Because every Christian man
ought to doe something himselfe, for the
stirring up of the gift of God that is in him.
2 Timoth. 1. 6. sith he is to live by his own
faith, Hab. 2. 4. and must have his joy in
himselfe alone, and not in another. Gal. 6. 4.
See 1 Cor. 11. 28. *Let a man examine him-
selfe, &c.*

II. REAS. Because every member of the
family may have some particular cases, or
speciall occasions of their owne, which per-
adventure either are not knowne, or else
may

may be, are not meet to be mentioned by him, that uttereth the requests and supplications of the family: for so it seemeth, it was in Hannah her case, sith it had not beene convenient that Elkanah her husband in the presence of Peninnah, and the rest of the family, should have uttered her petition at that time: Neither did Eli the priest understand or know what her condition was. See 1Sam.1.10, &c.

OBSERV. A performance of religious duties by particular persons in secret and apart (Zach.12.12,13,14.)tendeth notably to good evidence and comfortable assurance (which requireth speciall diligence to be given unto it, 2Pet.1.10.) of the trueth and sincerity of their hearts, and that there is no guile nor hypocrisie in their spirits; as it is intimated in our Saviour Christ his directions and encouragements unto secret prayer and fasting, &c. See Math.6.6--18.

XXXIX. *PROPOSITION.*

Albeit morning and evening every day, being the fittest seasons for the performance of family-duties (as hath beene already shewed) ought therefore to be

observed; as likewise some ti
ought to be redeemed to a priv
course; yet upon extraordina
occasions, and as opportuni
serveth thereunto, Christian f
milies or persons may, yea a
ought to exercise themselves i
prayer, and in the word, an
other Spirituall duties, severa
times on a day, and somtime
whole daies together.

PROOF. Thus David professeth of him-
selfe: See Psa. 55.17. *Evening and morning & a*
noone will I pray, and cry aloud: and he shall hea
my voice. Psal. 119.164. *Seven times a day d*
I prayse thee, because of thy righteous judgment
Daniel the Prophet, a man greatly beloved
did thus approve himselfe on the extraord-
nary occasions of evill times. See Dan. 6.10.
„ Now when Daniel knew that the writing
„ was signed, he went into his house; and
„ his windowes being open in his chamber
„ toward Jerusalem, he kneeled upon his
„ knees three times a day, and prayed, and
„ gave thanks before his God, as he did
„ aforetime. And when he understood by
rea-

reading in the booke of the Prophet Jeremiah, the number of the yeeres determined touching the desolations of Jerusalem, he prayed a whole day, continuing therein, even to the evening. See Dan. 9. 2, 3--21.

I. REAS. Because extraordinary causes and occasions doe require and call for extraordinary services of prayer, and exercise in the word. See Isaia. 22. 1--12. when there was a *burden of the valley of vision* — *In that day the Lord called to* sutable demeaning of themselves. And thus the godly brethren have beene wont to order their course. See Act. 12. 5. When Peter was kept in prison, *Prayer was made of the Church unto God without ceasing for him*.

II. REAS. Because otherwise God will have a controversy with his people; sith it is some sleighting, contempt, & controlement of his infinite wisdome, and other his divine attributes according to his diverse manner of working; when a proportioned and answerable deportment is not observed. For so the Lord God professeth himselfe, Isaia. 22. 14. *Surely this inquity* (of unsutable walking) *shall not be purged till ye dye, saith the Lord of hosts*.

OBSERV. The people of God ought to be, & are in their measure zealously affected, Tit. 2, 14. Revel. 3. 19. John, 2. 17. 2 Cor. 7. 11.

that is to say, such whose affections and pu
tises are enlarged and increased according
just objects and occasions offering the
selves. See Gal. 4. 18. *It is good to be zeal*
affected alwaies in a good thing, &c. And the
fore according to just occasion may & ou
to enlarge their religious services, and t
more time thereunto. See 2 Chron. 30.
And the whole assembly tooke counsell to keepe
seven daies: and they kept other seven daies
gladnesse.

XL. PROPOSITION.

Moreover, it is not only lawf
and expedient, but also usef
and necessary, that the gove
nour of a family sometimes,
extraordinary occasions requir
and opportunities serve ther
unto, do call for and crave t
company and assistance of so
godly brethren and Christi
neighbours, for the more s
lemne performance of religio
duties together.

PROOF. It having beene an usuall cou

in the primitive Churches, planted by the Apostles in the purest times, that godly neighbours did come and meet together for their mutuall edification, as occasion served, but as it seemeth, being begunne to be neglected by some of thē; the Apostle Paul therefore endeavoureth to quicken and stirre them up againe thereunto, in that his most effectuall exhortation, Hebr. 10. 24, 25. *Let us consider one another to provoke unto love, & to good works: Not forsaking the assembling of ourselves together, as the maner of some is, but exhorting one another, and so much the more, as ye see the day approching.* And this duty is implied also in an admonition given by the Apostle James, chap. 5. vers. 16. *Confesse your faults one to another, and pray one for another.* For how could the duty of mutuall confession, accompained with mutuall prayer, be performed, unlesse there had beene a meeting together to such end and purpose?

I. Reas. Because it is lawfull and may be requisite upon speciall or extraordinary occasion to invite and call friends and neighbours to rejoyce & feast together, as appeareth by that which is written of our Saviour Christ and his Disciples, who being called to a mariage feast in Cana of Galilee, were present at it. See the history, John, 2. 1, 2. *And the third day there was a mariage in Cana of*

Galilee, and the mother of Jesus was there: A
both Jesus was called, and his disciples, to the
riage, &c. Therefore also upon speciall a
extraordinary occasion, it is lawfull to in
Christian friends and neighbours to
mournfully and to pray together: For th
is the same reason of contraries. This arg
ment is excellently illustrated in that
mand, and answer to it, propounded, Ma
„ 9. vers. 15. Can the children of the brid
„ chamber mourne, as long as the brid
„ groome is with them? But the daies
„ come when the bridegroome shalbe tak
„ from them, and then shall they fast.
that hence it followeth, that according
occasion justly offered, as friends and nei
bours may feast and rejoyce together; so li
wise according to occasion they may fast
pray together. For it is a divine advise a
monition, Rom. 12. 15. *Rejoyce with them th*
rejoyce, and weepe with them that weepe.

II. REAS. Because it may sometim
come to passe that one family is too little f
the performance of some kindes of religio
services to God. Thus God himselfe d
suppose and foresee it might happen in th
celebration of the Passeover, and therefo
it was one of his ordinances in the instit
tion thereof, that there should be some a
stance accordingly. See Exod. 12. vers.
„ An

„ And if the houſhold be too little for the „ lambe, let him and his neighbour next „ unto his houſe, take it according to the „ number of the ſoules: every man accor- „ ding to his eating ſhall make your count „ for the lambe. As it was in the Paſſeover, ſo on like occaſions it might be in other ſervices.

III. REAS. Becauſe God doeth graci- ouſly accept, and is very well pleaſed with all thoſe who doe apply themſelves, to edifie one another in the waies of godlineſſe; as it is moſt remarkably expreſſed, Malach. 3. „ 16, 17. Then they that feared the Lord, „ ſpake often one to another, and the Lord „ hearkned and heard it, and a booke of re- „ membrance was written before him for „ them that feared the Lord, & that thought „ upon his Name. And they ſhalbe mine, „ ſaith the Lord of hoſts, in the day when „ I make up my jewels, & I will ſpare them, „ as a man ſpareth his ſonne that ſerveth „ him. See alſo Math. 18.20. Where two „ or three are gathered together in my „ Name, there am I in the midſt of them; ſaith our Lord Jeſus Chriſt.

I. OBSERV. The more weighty and ex- traordinary any imployment and ſervice for God is, the more need there is of helpe and aſſiſtance; even as Moſes his father in law doeth

doeth convince & perſwade at large, Ex
18. verſ. 14,15,16,17,18,19,20,21,22,
24,25,26. And accordingly the godly-w
have beene wont to menage their weig
„ affaires. See Judg. 1.3. And Judah ſaid
„ Simeon his brother, come up with m
„ into my lot, that we may fight againſt
„ Canaanites, and I likewiſe will goe w
„ thee into thy lot. So Simeon went wi
„ him. & verſ.17. And Judah went with S
„ meon his brother, and they ſlew, &c.

II. OBSERV. *Two are better then one, bec
they have a good reward for their labour. Fo
they fall, the one will lift up his fellow, but wo
him that is alone, when he falleth, for he hath n
another to lift him up. Againe, if two lie togeth
then they have heat, but how can one be warm
alone? And if one prevaile againſt him, two ſh
withſtand him; and a threefold coard is not quick
broken.* See Eccleſ. 4.9,10,11,12.

XLI. *PROPOSITION.*

Religious faſting is a ſingul
helpe and meanes, ordained b
God, to promote and further
due performance of the extraor
dinary occaſionall ſervices o
prayer and exerciſe in the Word

PROOF

PROOF. This is expreſſely ſet downe Joel, 1.14. *Sanctify ye a faſt, &c.* See alſo Joel, 2.12. *Turne ye to me, ſaith the Lord, with all your heart, and with faſting, and with weeping, and with mourning.* And according to this ordinance the people of God have been wont to frame their courſe. See Dan. 9.3. „And I ſet my face unto the Lord God, to „ſeeke by prayer, and ſupplications, with „faſting, and ſackcloth, and aſhes, &c. „2. Sam. 12.16. David therefore beſought „God for the child, and David faſted and „went in, and lay all night upon the earth.

I. REAS. Becauſe faſting (being an abſtinence from all the helps and comforts of this life, ſo farre as neceſſity and decency will ſuffer, as is to be ſeene, Levit. 23.28. Exod. 33.5. Dan. 10.3.) doeth argue and imply a ſelfe accuſing, and ſelfe judging in a holy revenge, ſo as the heart is thereby wrought to humiliation, and ſtirred up to devotion. See this in Nehemiah and Cornelius, who when they faſted, were thereby quickned to pray more fervently and effectually, upon their ſpeciall occaſions, as appeareth, Nehem. 1.4. & Act. 10.30.

II. REAS. Becauſe faſting and prayer are moſt powerful meanes to effect ſome things of great and weighty conſequence, and that otherwiſe cannot be brought to paſſe. An in-

instance hereof is rendred by our Savi
Christ in the case of some possession by
Devill. See Mark. 9. 29. *This kinde can*
forth by nothing, but by prayer and fasting.

OBSERV. A putting on sackcloth a
ashes, a renting of clothes, a falling dow
to the ground on the face, &c. used by so
in their fastings, were such customes a
fashions, as some people in some countre
in former ages, did many times use to e
presse their greife by; but were no way p
culiar to Gods worship, nor yet appropr
ted thereunto. See 2 King. 5. 7, 8. & ch
11. 14. And therefore Christians in th
daies of the Gospel are in no sort bound
the use thereof; who yet are bound to exe
cise fasting and prayer, according to occ
sion; sith it is a divine ordinance aswell i
the new Testament, as it was for the old.

XLII. *PROPOSITION.*

Religious fasting being such a
excellent and quickning helpe o
devotion, as hath beene decl
red in the former Proposition,
may and ought therefore to b
exercised by godly families, an
sometimes with their assistan

(as hath beene ſhewed likewiſe formerly) according to the extraordinary cauſes and occaſions that doe move & call thereunto.

PROOF. Queene Eſther, as is ſeemeth, was very well inſtructed and grounded in the knowledge of this practicall point of doctrine, as appeareth by her prudent and religious direction and charge ſhe gave to her uncle Mordecai touching the ſame. See Eſther, 4.16. Goe gather together all the Jews that are preſent in Shuſan, and faſt yee for me, and neither eate nor drinke three daies, night or day: I alſo and my maidens will faſt likewiſe, and ſo I will goe in unto the King, which is not according to the law, and if I periſh I periſh.

I. REAS. Becauſe if heavy judgments & overflowing calamities doe invade and take hold on a nation, countrey, or family, through a generall neglect of being ſeriouſly humbled, and ſeeking the Lord, as being the meanes of preventing or removing the ſaid judgments and calamities; yet notwithſtanding godly Chriſtians that doe walke in their families religiouſly mournfull as becommeth them, ſhall have the mourners mark ſet on their foreheads; & conſequently

ſhall

ſhall prevaile for the ſparing of their fami
and friends; or at leaſt for their owne d
„ verance. See Ezek. 9. 4. And the L
„ ſaid unto him, Goe through the mid
„ of the citie, through the midſt of Jer
„ lem, and ſet a marke upon the foreh
„ of the men that ſigh, & that cry for all
„ abominations that are done in the m
„ thereof. This may be ſeene in a few inſt
ces of ſome bleſſed effects of ſuch cou
I. Noah walking with God in evill tim
he and his family was ſaved from periſh
in the univerſall deluge. Gen. 7. 1,
II. Lot with his was ſpared in that fea
deſtruction of Sodome, 2 Pet. 2. 7, 8. thro
the interceſſion of his friend Abraham.
Gen. 19. 29. III. Baruch walking mo
fully had his life given him for a prey i
places where he ſhould come. Jerem. 4
II. REAS. Becauſe if families profe
godlineſſe doe not humble themſelve
the ſinnes of the times, and for judgme
which are the fruit of ſinnes; then they
in great danger to partake of the puni
ments, and to receive of the plagues, whe
with tranſgreſſors are wont to be ſcourg
as may appeare at large, Amos, 6. 1, 2,
5, 6. *Woe to them that are at eaſe in Zion, &c.
they are not greived for the affliction of Ioſ*
that is to ſay, Such in the Church as

ot to heart (ſo as to walke mournfully) he ſinnes of the Church, and miſeries overking it, ſhalbe expoſed to woe and judgent.

OBSERV. It ſeemeth to be more then robable that there were ſo many Jews in uſan (See Eſther, 9. 15.) as could not emble or gather together in any one place cording to Eſthers appointment: Eſth. 4. 6. ſpecially conſidering the danger that in l likelihoode might have enſued at that me, matters ſtanding as they then did: But ther their meeting was private in ſome onvenient houſes or families, where leaſt otice might be taken of them; and yet that here were competent numbers aſſembled ogether both to excite and alſo to aſſiſt one nother in that weighty and ſerious exerciſe f religious faſting and humiliation.

XLIII. PROPOSITION.

Extraordinary cauſes and occaſions of more ſolemne ſeeking of God by prayer and faſting, and of being more ſeriouſly humbled before him, are either I. When ſome notorious wickedneſſe and groſſe ſinne is committed in the land

land or family; II. Or when som
fearfull and greivous judgment
imminent, and ready to surpris
III. Or when some heavy cal
mity is already inflicted and ex
cuted; IV. Or when some im
portant and weighty affaires a
to be taken in hand, and go
about; V. Or when some choy
and speciall blessings are desired
and sought after.

PROOF. 1. The notorious and odio
sinne of the Jews in making strange mar
ges, after their returne from the Babyl
nish captivity, was a cause and occasion
Ezra his approved solemne humiliation,
he himselfe professeth, Ezra, 9. 3, 5,
„ When I heard this thing, I rent my g
„ ment and my mantle, &c. I fell on m
„ knees, and spread out my hands unto th
„ Lord my God. And said, O my God
„ am ashamed, &c.

II. The good King Jehoshapat saw sp
ciall cause of an extraordinary seeking th
Lord by prayer and fasting, when he hea
of certaine potent enimies that were com

derate and came againſt Judah. See 2 Chron. 20. 2, 3. Then there came ſome that told Jehoſhaphat, ſaying, There commeth a great multitude againſt thee from beyond the ſea on this ſide Syria, and behold, they be in Hazazon-Tamar, which is Engedi. And Jehoſhaphat feared, and ſet himſelfe to ſeeke the Lord, and proclaimed a faſt throughout all Judah, &c.

III. God complaineth of the Iſraelites againe and againe ſundry times, that he having executed judgment after judgment upon them, even famine, drought, mildew, wormes, peſtilence, ſword, fire, &c. yet they were not deeply humbled. See Amos, 4. 6, 8, 9, 10, 11. *Yet ye have not returned to me, ſaith the Lord.*

IV. Upon occaſion of weighty affaires there is ground for ſuch courſe, as theſe inſtances doe ſhew: Firſt, Ezra going from Babylon to Jeruſalem to reedify the Temple, which was an important buſineſſe, proclaimed a faſt. See Ezra, 8. 21. *Then I proclaimed a faſt there at the river Ahava, that we might afflict our ſelves before our God, to ſeeke of him a right way for us, and for our little ones, and for all our ſubſtance.* Secondly, when the great worke of the miniſtery was to be ſpecially gone about. See Act. 13. 2, 3. *The holy Ghoſt ſaid, Separate me Barnabas and Saul, for the worke*

worke whereunto I have called them. And hi
they had fasted and prayed, and laid their h
on them, they sent them away.

v. Gracious Hannah, the wife of El
nah, in the want of a speciall blessing wh
she much desired, even a sonne; it is no
„ thus of her, 1 Sam. 1. 10, 11. She wa
„ bitternesse of soule, and prayed unto t
„ Lord, and wept sore. And she vow
„ vow, and said, O Lord of hosts, if th
„ wilt indeed looke on the affliction of
„ handmaid, and remember me, and
„ forget thine handmaid, but wilt give u
„ thine handmaid a manchild, &c.

I. Reas. Because there is a great dif
rence of the things mentioned as extraor
nary, even in Gods owne estimate and
count of them, and therefore ought acc
dingly to be regarded by us. For,

1. Some sinnes are esteemed by him mo
crying and hainous then others. See G
18. 20. *And the Lord said, Because the cr*
Sodome and Gomorrah is great, and becaus
sinne is very greivous, &c. True it is, God
teth all sinne and iniquity with a perfect h
tred. See Psal. 5. 4, 5. Hab. 1. 13. Yet he hate
some sinnes with a more speciall hatre
Deut. 16. 22. Psal. 11. 5.

11. Some judgments are in Gods estee
more heavy, albeit he would have none

his proceedings in judgment to be sleigh-
» ted. See Ezek. 14. 21. For thus saith the
» Lord, How much more when I shall send
» my foure sore judgments upon Jerusalem;
» the sword, and the famine, and the noy-
» some beast, and the pestilence, to cut of
» from it man and beast?

III. Some blessings which God bestoweth, he accounteth more excellent and precious then others, albeit there is a reall goodnesse in all his gifts. James, 1. 17. See this in his giving and promising of Isaac unto Abraham his friend, Gen. 17. 21. *But my covenant will I stablish with Isaac, which Sarah shall beare unto thee, &c.* See this also in Moses his prophecie touching the blessing of Joseph, Deut. 33. » 13, 14, 15, 16, 17. And of Joseph he said, » Blessed of the Lord be his land, for the » precious things of heaven, for the dew, » and for the deepe that coucheth beneath; » And for the precious fruits brought forth » by the Sunne, and for the precious things » put foorth by the Moone. And for the » cheife things of the ancient mountaines, » and for the precious things of the lasting » hilles. And for the precious things of the » earth, and fulnesse thereof, and for the » good will of him that dwelt in the bush. » Let the blessing come upon the head of » Joseph, and upon the top of the head of

» him

„ him that was ſeparated from his brethr
„ His glory is like the firſtling of his b
„ locke, and his hornes are like the hor
„ of Unicornes: with them he ſhall p
„ the people together, to the ends of
„ earth: and they are the ten thouſands
„ Ephraim, and they are the thouſands
„ Manaſſeh.

I. REAS. Becauſe there is a great dif
rence of the things mentioned as extraor
nary, in regard of their greater or leſſer co
ſequence to the people of God, and in ſu
reſpect ought to be accordingly eſteem
and regarded. For,

1. Some ſinnes are more polluting a
wounding to their ſoules, albeit every ſi
in it kind polluteth and hurteth. And th
David intimateth in that his penitenti
Pſalme, deprecating Gods diſpleaſure to
ching his foule murther of Uriah by t
Ammonites, according to his directio
See Pſal. 51.14. *Deliver me from blood-gu
neſſe, O God, thou God of my ſalvation:
my tongue ſhall ſing aloud of thy righteouſneſſe.*

11. Some croſſes and afflictions are m
ſharpe and piercing unto them, then
others; viz. The loſſe and taking a
of their children; as it is implied in th
amplified denunciation thereof, Ezek.
verſ. 25. *Alſo thou ſonne of man, ſhall it n*

in the day, when I take from them their ſtrength, the joy of their glory, the deſire of their eyes, and that whereupon they ſet their minds, their ſonnes, and their daughters, &c. Parents in ſuch caſes are wont to be moſt diſconſolate. See Gen. 37.35. Jerem. 31.15. Zach. 12.10.

111. Some bleſſings doe more affect them then others, as is eaſily obſervable in Abrahams ſpeech, Gen. 15.2,3. *And Abram ſaid, Lord God what wilt thou give me, ſeeing I goe childleſſe? And the ſteward of my houſe, is this Eliezer of Damaſcus. And Abram ſaid, behold to me thou haſt given no ſeed: and loe, one borne in my houſe is my heire.* It ſeemeth hence that Abraham preferred the having of a child before his great wealth, and his flouriſhing outward condition.

OBSERV. The people of God having their eies in their head, Eccleſ. 2.14. being furniſhed in their meaſure with the ſpirit of wiſdome and underſtanding, the ſpirit of counſell and might, the ſpirit of knowledge, & of the feare of the Lord; are made quick of underſtanding in the feare of the Lord, to judge impartially, & with righteouſneſſe, Iſaia. 11.2,3,4. Yea they diſcerne both time and judgment which is to every purpoſe, Eccleſ. 8.5,6. And they guide their affaires with diſcretion, Pſal. 112.5. according to occaſions, Rom. 12.15, &c.

XLIV. PROPOSITION.

As cauſes & occaſions of extr ordinary religious ſervices ma happen or fall out, and continu for ſome time, accordingly ther ought to be more frequent an renewed anſwerable courſes held in the performance of the ſaid re ligious duties.

PROOF. In this ſort the weldiſpoſed Ir raelites demeaned & approved themſelve as occaſion required: For when the Beni mites their enimies prevailed ſeverall time againſt them; they accordingly ſeverall dai ſought the Lord, and wept and faſted befor him. See the hiſtory, Judg. 20. 23, 26, &c See this alſo in Amos his iterated courſe o prayer, according to occaſion of iterat and continued judgments of graſhoppers and fire, &c. Amos, 7. 1, 2, 3, 4, 5, 6.

I. REAS. Becauſe a continuing and pe ſevering in an iterated and renewed cour of ſupplicating the Lord, will argue a witneſſe a ſenſibleneſſe & due apprehenſio of his proceedings in the way of his judg ments. See Pſal. 80. 3, 7, 19. The peop of God being in great diſtreſſe and troub

of long continuance, they doe oftentimes renew the same prayers, and in a holy manner complaine in this wise, vers. 4. *How long wilt thou be angry against the prayer of thy people?* In which complaint or expostulation of theirs, there are these particulars intimated: viz. 1. Gods displeasure was great against his people at that time. 2. They were very sensible of Gods so great displeasure. 3. They did deprecate, and seeke by prayer the turning of Gods wrath from them. 4. They oft renewed their prayer, whilst his displeasure seemed to continue.

II. REAS. Because renewed and iterated importunity is very prevalent for obteining grace and helpe at Gods hands in time of need. For so our Saviour Christ teacheth in his parable of the importunate widow, propounded for this same end. See Luk. 18. 1, 2, &c. *And he spake a parable to them to this end, that men ought alwaies to pray, and not to faint, Saying, There was in a citie a Iudge, which, &c.*

OBSERV. There is a marke and brand of infamy and disgrace set upon King Ahaz, for his incorrigiblenesse and impenitency, albeit he was againe and againe distressed greatly. See 2 Chron. 28. 22. *And in the time of this distresse, did he trespasse yet more against the Lord: This is that King Ahaz.*

XLV. *PROPOSITION.*

As the ſanctifying and religious obſerving of the Sabbath day doeth not exempt and excuſe Chriſtians from the performance of ſome religious duties upon the ſixe working daies (as it hath beene ſhewed and proved above, Propoſit. 7.) ſo neither doeth the performance of ſome religious duties on the ſixe working daies morning and evening uſually, and at other times of the day, or whole daies occaſionally, give any exemption or liberty unto them, from their ſanctifying of the Sabbath day wholly: But they are bound to keepe the Sabbath day holy, both in a forbearance of all civill works & recreations; and alſo in an applying of themſelves to pious ſervices through-

out the day, either in publick or private, or secret, as occasion and opportunity serveth.

PROOF. This is the maine scope of the fourth commandement of the Decalogue, Exod. 20. 8, 10. *Remember the Sabbath day to keepe it holy.* —*In it thou shalt not doe any worke, thou, nor thy sonne, nor thy daughter, nor thy man-servant, nor thy maid-servant, &c.* And thus the godly have been wont to approve themselves, both in the old and new Testament. See this in the religious Eunuchs, and sons of strangers, who kept Gods Sabbath, and did not pollute it: Isaiah, 56. 4,6. The Apostle John being in the Isle called Patmos, was in the spirit, or spiritually exercised on the Lords day: Revel. 1. 10. The disciples at Troas observed the first day of the weeke or Lords day, comming together to the word and Sacrament, and conversing therein throughout the day.

I. REAS. Because the Lord hath blessed and hallowed the Sabbath day unto religious exercises, and propounded his owne example to be a president herein. See Exod. 20. 11. *And he rested the seventh day: Wherefore the Lord blessed the Sabbath day, and hallowed it.*

II. REAS. Because such families as keepe the Sabbath day holy, doe thereby declare

themselves to be the people of God: for hallowing the Sabbath is an indicant sign of acknowledgment of respect unto the affirmative parts of the three first commandements of the first Table; viz. of having the Lord to be ones God, and worshipping, and honouring him, &c. See Ezek. 20. 19, 20. *I am the Lord your God: walke in my Statutes & keepe my Iudgments, & doe them: And hallow my Sabbaths, and they shalbe a signe betweene and you; that ye may know that I am the Lord your God.*

III. Reas. Because the Lord hath made very precious promises to all such as do conscionably keepe and sanctify the Sabbath „ day. See Isa. 58, 13, 14. If thou turne away „ thy foot from the Sabbath, from doing „ thy pleasure on my holy day, and call the „ Sabbath a delight, the holy of the Lord „ honourable, and shalt honour him, not „ doing thine owne waies, nor finding thine „ owne pleasure, nor speaking thine owne „ words: Then shalt thou delight thy self „ in the Lord, and I will cause thee to ride „ upon the high places of the earth, and „ feede thee with the heritage of Jacob thy „ father; for the mouth of the Lord hath „ spoken it. This goodnesse of God should prevaile with his people to feare him, and keepe his commandements. See Hos. 3. 5.

IV. Re-

IV. Reas. Becauſe of the ſeverity of God againſt profaners, and breakers of the Sabbath day, manifeſted by his threatning and executing of puniſhments. See Jerem. 17.27. *But if you will not hearken unto me, to hallow the Sabbath day, and not to beare a burden, even entring in at the gates of Ieruſalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it ſhall devoure the palaces of Ieruſalem, and it ſhall not be quenched.* Exod. 35.2. *Whoſoever doeth worke therein, ſhalbe put to death.* Numb. 15.36. *And all the Congregation brought him* (the Sabbath breaker) *without the campe, and ſtoned him with ſtones, and he died, as the Lord commanded Moſes.* This terrour of the Lord ſhould perſwade men. See 2 Cor. 5.11.

I. Observ. The law of the Sabbath day is one of the ten commandements, Exod. 34.28. It is one of the lawes of nature written in mens hearts, that ſufficient time be taken unto Gods ſolemne worſhip; which God according to his infinite wiſdome hath appointed & determined ſhalbe one of ſeven. See Rom. 2. 14, 15. Eccleſ. 3. 1. compar. Exod. 20. 10, 11. Act. 20. 7.

II. Observ. The doing of the works of piety, mercy, and neceſſity, on the Sabbath day in a due way, are not any breach or profanation of the day, but rather ſuch duties as ought to be done, & which doe alſo tend

to the ſanctifying thereof; as being agreea
to the minde of God, who is the Lord
the Sabbath day, and will have mercy a
not ſacrifice; inaſmuch as he made the Sa
bath for man, and not man for the Sabba
See Math. 12. 1,2,3,4,5,6,7,8. Mark. 2. 1
Luk. 13. 15, 16.

III. OBSERV. It is a vaine & ſinfull pre
tence of Anabaptiſts and Libertines, that
theſe daies of the Goſpell our Chriſtian li
berty freeth us from the ſtrict obſervation
any one day of the weeke unto the Lord
more then any other of the ſixe, pretendi
that every day ought to be a Sabbath day
Chriſtians; alledging and objecting Coloſ.
2. 16. Hebr. 4. 10. in defence of their error
and ſo for want of underſtanding, learning
and ſtability, doe wreſt theſe, & other place
in the Apoſtle Pauls Epiſtles, to their owne
deſtruction, as the Apoſtle Peter ſheweth
2 Pet. 3. 15, 16.

The text, Coloſſ. 2. 16. *Let no man there-
fore judge you in meate, or in drinke, or in reſpect
of an holy day, or of the new Moone, or of the
Sabbath daies*, is to be underſtood of Jewiſh
feſtivities in their ſeverall kindes, and not of
the morall Sabbath day. But if the morall
Sabbath day be at all meant, then it is only
in reſpect of obſerving the laſt day of the
weeke; ſith the firſt day of the weeke was
now

ow appointed to be obſerved for the Sabath day in the daies of the new Teſtament. ee Act. 20. 7. 1 Corinth. 16. 2. Revel. 1. 10. The text Hebr. 4. 10. *For he that is entred to his reſt, he alſo hath ceaſed from his owne worke, as God did from his*, is to be underſtood ouching the ſtate & condition of the people f God, that did live and were under the old Teſtament, aſwell as of their ſtate that doe ive and are under the new Teſtament, and herefore ought not to be reſtrained unto heſe daies and times of the Goſpell: For ſo he ſcope and coherence of the text doeth afily and plainly make manifeſt to any conderate and judicious reader thereof.

XLVI. *PROPOSITION.*

The religious duties and ſervices which Chriſtian families ought to obſerve and attend on the Sabbath day, are cheifly thoſe which ought to be performed & converſed in, in the publick and ſolemne aſſemblies of the Church or Congregation aſſembled together to ſuch end.

PROOF. The members of the Church

at Troas, and other brethren occasion
there, assembled on the first day of the we
or Lords day, to joyne together in the
lemne worship of God, besides any o
course held and observed on the other
daies in their generall or particular calling
See Act. 20. 7. *And upon the first day o*
weeke, when the disciples came together to bre
bread, Paul preached unto them, &c. This m
appeare likewise from what is noted of
Jewish people, Act. 13. 15. *And after the*
ding of the law, and the Prophets (on the Sa
bath day, vers. 14.) *the rulers of the Synag*
sent unto them, saying, Yee men and brethren
ye have any word of exhortation for the people
on, &c. Act. 15. 21. *For Moses of old time h*
in every citie them that preach him, being rea
the Synagogues, every Sabbath day. Yea hen
it was that our Saviour Christs custome w
(when he fulfilled his ministery in the da
of his flesh) to goe to the Synagogues
the Sabbath daies. See Luk. 4. 16.

I. REAS. Because the due keeping of
Sabbath day holy, seemeth to be speci
argued and approved by a due frequent
of the publick assemblies at the times of
lemne worship. This argument may be
ferred from the connexion of the two cla
ses in a direction given by the Lord himse
Levit. 26. 2. *Yee shall keepe my Sabbaths, a*
re

reverence my Sanctuary: I am the Lord. As if he had said, ye shall approve your keeping the Lords Sabbaths by a due respect unto the publick assemblies.

II. REAS. Because publick communion in the solemne ordinances of God on the Sabbath day, is a principall & cheife end, though not the only end, of our union and consociation with particular Churches, sith Church-ordinances are of a publick nature, and dispensed by publick persons called thereunto. „ See 1 Cor. 10. 16, 17. The cup of blessing „ which we blesse; is it not the communion „ of the blood of Christ? The bread which „ we breake, is it not the communion of the „ body of Christ? For we being many, are „ one bread, and one body: for we are all „ partakers of that one bread. The publick ordinances conversed in, are as it were badges of Gods people. See Psal. 147. 19, 20. *He sheweth his word unto Iacob, his statutes and his judgments unto Israel; He hath not dealt so with any nation, &c.*

III. REAS. Because of the speciall blessing which God hath appointed unto such sanctifying the Sabbath day in the publick assemblies and Church-meetings. See Isa. „ 56. 6, 7. Also the sonnes of strangers that „ joyne themselves to the Lord, to serve „ him, and to love the Name of the Lord,

„ to be his ſervants, every one that keepe
„ the Sabbath from polluting it, and take
„ hold of my covenant: Even them will
„ bring to my holy Mountaine, and ma
„ them joyfull in my houſe of Prayer: the
„ burnt-offrings, and their ſacrifices ſhall
„ accepted upon mine Altar: for my hou
„ ſhalbe called a houſe of prayer for all peo
„ ple. See alſo Pſal. 133. 3. In Zion th
„ Lord commanded the bleſſing: even li
„ for evermore.] Like as the Prophet Elia
went a long journey in the ſtrength of th
meat and drinke, which the Angel of Go
provided for him; 1 King. 19. 7, 8. Even
the members of godly families, feeding u
their ſpirituall food diſpenſed on the Lor
day in the congregation of Saints, may wa
in the ſtrength of it, till they appeare befo
the Lord againe in Zion the next Sabba
day. See Iſa. 66. 23.

I. OBSERV. A conſociation or joyni
together in Church-fellowſhip, is a mo
eminent, and more worthy relation, th
the relation that is in families. See Act. 2.
*And the Lord added to the Church daily, ſuch
ſhould be ſaved.* Howbeit that relation whi
is in families is a moſt comfortable and go
condition. See Pſal. 68. 6. *God ſetteth the
litary in families, &c.*

II. OBSERV. The ſolemne and publi
c

ordinances to be obſerved and converſed in on the Sabbath day, in the Congregation or Church-meeting, are, the Miniſtery of the Word; the Adminiſtration of Sacraments, if occaſion ſerve thereunto; Prayers; Diſtribution to the Poore; and Singing of Pſalmes. See Act. 2. 42. & 20. 7. 1 Corinth. 16. 2. Pſal. 92. 1. Title.

III. OBSERV. Such as are converſant in Gods ordinances in the publick aſſemblies on the Sabbath day, ought to be diſpoſed as one man, attending ſeriouſly the ſacred buſineſſe in hand, not ſuffering themſelves to be taken up with private reading, prayer, meditation, wandring thoughts, drowſineſſe, &c. See Act. 2. 1. *And when the day of Pentecoſt was fully come, they were all with one accord in one place.* See alſo Eccleſ. 5. 1. *Keepe thy foot when thou goeſt to the houſe of God, and be more ready to heare then to give the ſacrifices of fooles: for they conſider not that they doe evill.*

IV. OBSERV. They deceive themſelves greatly, who under a pretence of better profiting themſelves in reading of good books at home, and private devotions, doe neglect to converſe with God and his people in the publick ordinances on the Sabbath day; as may appeare by a conſideration of what is written, Rom. 10. 17. *Faith commeth by hearing, and hearing by the word of God.* 1 Cor. 1. 21.

For

For after that in the wisdome of God, the world by wisdome knew not God, it pleased God by the foolishnesse of preaching to save them that believe. 1 Pet. 2. 2. *As new borne babes desire the sincere milke of the word that yee may grow thereby.* Prov. 28. 9. *He that turneth away his eare from hearing the law, even his prayer shalbe abomination.*

XLVII. PROPOSITION.

Albeit a converse in religious services in the solemne assemblies of the Church, doth in speciall tend to a sanctifying of the Sabbath day: Yet the members of Christian families ought likewise to serve God in the family, and in secret, on the Sabbath day, as opportunity serveth thereunto when they are not imployed in publick.

PROOF. Our Saviour Christ and his family, notwithstanding their respective frequenting the Synagogues on the Sabbath daies; yet after the publick ministery was ended, they also redeemed the time in private unto religious exercises. This may appeare,

peare, Math. 12. 1. & 13. 1. compared with Math. 13. 36, 37. *Then Iesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed, is the sonne of man, &c.* See also Mark. 1. 21, &c.

I. REAS. Because the Sabbath day ought to be sequestred wholly from a pursuit of profits and pleasures of this life, and to be spent wholly in holy exercises, publickly or privatly, as the Lord hath commanded, Exod. 20. 8. *Remember the Sabbath day to keepe it holy; &c.* for here is no exemption nor exception given to any part of the day, that it should not be sanctified, and kept holy, aswell as the other parts of the day. See also Isaiah, 58. 13, 14.

II. REAS. Because a performance of religious exercises in private on the Sabbath day, tendeth much unto a better profiting by the administration of the publick ordinances; viz. A preparation in private before the publick ordinances be taken in hand, and prayer, conference, and meditation after the publick ordinances are ended, touching the same, conduce much to a good successe thereof. This is in part implied in Hezekiah the King his prayer and its successe, in the behalfe of the people of the Jews at the cele-

celebration of the Passeover, 2 Chron. 30. „ 18, 19, 20. — But Hezekiah prayed for „ them, saying, The good Lord pardon „ every one; That prepareth his heart to „ seeke God, the Lord God of his fathers, „ though he be not cleansed according to „ the purification of the Sanctuary. And the „ Lord hearkened to Hezekiah, and healed „ the people.] See also for after-course what is recorded, Act. 13. 43. „ Now when the „ congregation was broken up, many of the „ Jews, and religious Proselytes followed „ Paul & Barnabas, who speaking to them, „ perswaded them to continue in the grace „ of God, &c.

OBSERV. Such as having conversed with God in the religious use of his publick ordinances, on the Sabbath day, in the assemblies, doe goe forth after cares, and riches, and pleasures of this life, assoone as the assemblies are dismissed, they cannot bring forth fruit unto perfection: as is to be seene in the state of that sort of unfruitfull hearers of the word, who are by our Saviour Christ resembled unto the thorny ground, Luk. 8. „ 14. And that which fell among thornes, „ are they which when they have heard, „ goe forth, and are choked with cares, and „ riches, and pleasures of this life; and bring „ no fruit to perfection.

All

XLVIII. PROPOSITION.

All due caution and circumspection ought to be used by the people of God, for the declining and avoiding of vaine and sinister walking in the performances of religious duties, whether in the congregation, or family, or in secret, whether the services be ordinary or extraordinary.

PROOF. Such caveat is given by our Saviour Christ touching prayer and fasting; & is appliable likewise unto other religious services. See Math. 6. 5. *And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the Synagogues, & in the corner of the streets, that they may be seene of men, &c.* And ibid. vers. 16. *Moreover when ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appeare unto men to fast.*

1. REAS. Because the Lord is a God that searcheth the heart, and taketh exact knowledge of the waies of his people, and will reward them accordingly as they walke in singlenesse and sincerity of heart, and integrity

grity of converſation. See Jerem. 17.
I the Lord ſearch the heart, I try the reines,
to give every man according to his waies,
cording to the fruit of his doings. Revel. 2.
All the Churches ſhall know, that I am he
ſearcheth the reines, and hearts, &c.

II. REAS. Becauſe ſuch cautelous
wary ſincere walking doeth tend much
the ſtopping of the mouthes of abſurd
verſaries, and to a reſtraining of their fu
who are apt to traduce and perſecute
good waies of the people of God. See Pr
16. 7. *When a mans waies pleaſe the Lord,*
maketh even his enimies to be at peace with h
See alſo 1 Pet. 3. 15, 16. *But ſanctify the L*
God in your hearts, and be ready alwaies to
an anſwer to every one that aſketh you a reaſ
the hope that is in you, with meekneſſe and fe
Having a good conſcience, that whereas they ſp
evill of you, as of evill doers, they may be aſha
which falſly accuſe your good converſation in Ch

OBSERV. Hypocrites may gaine the
ward of popular applauſe and reputatio
upon a vaine and ſiniſter courſe in religi
held by them. See Math. 6. 2, 5, 16, &
2 King. 10. 15, 16. But ſuch are not accep
of God. See 2 Corinth. 10. 18. *For no*
that commendeth himſelfe is approved, but wh
the Lord commendeth.

Spi

XLIX. PROPOSITION.

Speciall care and regard ought likewise to be had, that religious duties and services be performed by the people of God, both in an holy and spirituall manner, and also in a due order, according to the Lords owne direction and commandement.

PROOF. For so our blessed Saviour informed and taught the woman of Samaria. See John, 4. 23. *But the houre commeth and now is, when the true Worshippers, shall worship the Father in spirit, and in trueth: for the Father seeketh such to worship him.* Yea and our Lord and Saviour Christ did thus approve himselfe by walking according to Gods commandement. See John, 14. 31. *And as the Father gave me commandement, even so doe I.*

I. REAS. Because the Lord God, unto whom religious duties and services ought to be tendred, is of a spirituall nature, and therefore must be served spiritually, and in an holy manner, proportioned unto such his incomprehensible essence. See John, 4. vers. 24. *God is a Spirit, and they that worship him, must wor-*

worſhip him in ſpirit, and in trueth. 2 Cor. 3. *The Lord is a Spirit, &c.*

II. REAS. Becauſe God hath been ſeverely to puniſh ſuch as have beene negligent and careleſſe to worſhip and ſerve after the due order; as King David by ſion acknowledgeth and maketh mention 1 Chron. 15. 13. *The Lord our God made a breach upon us, for that we ſought him not after the order.* And this is alſo declared by the apoſtle Paul, touching ſome of the Church of Corinth, in regard of their comming to the Sacrament in an undue way, 1 Cor. 11. *For this cauſe many are weake and ſickly among you, and many ſleepe.* See verſ. 27, 28, 29.

OBSERV. A holy and ſpirituall manner and due order of religious performances conſiſteth in ſuch qualifications and diſpoſitions as theſe following; viz.

1. Underſtanding, or diſtinct knowledge in the religious ſervice in hand: 1 Corinth. 14. 14, 15. *For if I pray in an unknowne tongue, my ſpirit prayeth, but my underſtanding is unfruitfull. What is it then? I will pray with the ſpirit, and will pray with underſtanding alſo: I will ſing with the ſpirit, and will ſing with the underſtanding alſo.*

11. Conſcience of God, to ſway unto and in every religious duty; as may be gathered from the Lords expoſtulation

Zach.

Zach. 7. 5. *When ye fasted and mourned in the fift and seventh moneth, even those seventy yeeres, did yee at all fast unto me, even to me?*

III. Sincerity, or trueth in performing thereof. See Josh. 24. 14. *Feare the Lord, and serve him in sincerity and trueth.*

IV. Faith on God through Christ. See Mark. 11. 24. *What soever things ye desire, when ye pray, beleeve that yee receive, &c.* See also Hebr. 11. 6.

V. Hope, or waiting for the accomplishment of the promises. Psal. 130. 5. *I waite for the Lord, my soule doeth waite, and in his word doe I hope.*

VI. Willingnesse, or cheerfulnesse in the service. See what is particularly said touching works of charity, as being generally appliable in the case in hand; 2 Corinth. 9. 7. *Every man according as he purposeth in his heart, so let him give, not grudgingly, or of necessity: for God loveth a cheerfull giver.* See likewise, Deut. 28. 47.

VII. Reverence, and godly feare, or trembling. See Hebr. 12. 28. *Let us have grace whereby we may serve God acceptably, with reverence, and godly feare.* See also Psal. 2. 11.

VIII. Humility; 1 Pet. 5. 5. *Be clothed with humility, for God resisteth the proud, and giveth grace to the humble.*

IX. Contrition of heart; Psal. 51. 17. *The sa-*

ſacrifices of God, are a broken ſpirit: a brok
a contrite heart, O God, thou wilt not d
See alſo Pſal. 34. 18.

x. Poverty of ſpirit; Iſaiah, 66. 2.
this man will I looke, even to him that is poor
See alſo Math. 5. 3.

xi. Senſe of ſpirituall wants & weak
with a deſire of ſupply; Math. 5. verſ. 6.
ſed are they which doe hunger and thirſt after
teouſneſſe, &c. See alſo Iſa. 55. 1, 2.

xii. Godly ſorrow; 2 Corinth. 7. 9.
were made ſorie after a godly manner. See
Math. 5. 4.

xiii. Selfe accuſing; Pſal. 51. 3. I ac
ledge my tranſgreſſion. See alſo Prov. 28. 13

xiv. Selfe judging; 1 Corinth. 11. 31
we would judge our ſelves, we ſhould not be ju
See alſo Gen. 32. 10.

xv. Fervency of ſpirit, or holy z
Rom. 12. 11. *Not ſlothfull in buſineſſe, fer*
in ſpirit, ſerving the Lord. See alſo Galat. 4.

xvi. Perſeverance, and patient conſta
Epheſ. 6. 18. *Praying alwaies with all pra*
and ſupplication in the ſpirit, and watching th
unto with all perſeverance, &c. See alſo Col.
4. verſ. 2.

xvii. Love of God; Exod. 20. 6.
ſhewing mercy to thouſands of them that love
and keepe my commandements. See alſo Deu.
7. verſ. 9.

Le

XVIII. Love of Neighbour; 1 Corinth. 13.1. *Though I speake with the tongues of men and Angels, & have not charity, I am become as sounding brasse, or a tinckling cimball.* See also Ephes. 5.2.

XIX. An honest and good heart, purified from bad qualities; Luk. 8.15. *They which in an honest and good heart having heard the word, keep it, &c.* See also 1 Pet. 2.1,2.

XX. In the Name of our Lord Jesus Christ; Coloss. 3.17. *Whatsoever yee doe in word or deed, doe all in the Name of the Lord Jesus, &c.* See also Ephes. 5.20.

L. PROPOSITION.

The performance of religious worship & service in the family, or otherwhere, may not be rested on, or trusted unto, as if the work done, or duty performed, did, or could commend any one to God for the worke sake: but God is to be depended on only, and his blessing is to be waited for in his ordinance, and his providence to be served in the use of the meanes which

which he hath ordained to
walked in.

PROOF. This Propoſition may be
ferred from an intimation given by the
poſtle Paul in another caſe, 1 Corinth.
So then neither is he that planteth any thing
he that watereth: but God that giveth the incr
And thus alſo Solomon obſerveth in his
verbs: See Prov. 10. 22. *The bleſſing of*
Lord, it maketh rich.

I. REAS. Becauſe whatſoever religi
duties and ſervices the people of God
performe unto God according to his w
it is no more then their duty enjoyned
them: For ſo our Lord Chriſt teacheth
confeſſe and acknowledge. See Luk.
Yee when yee ſhall have done all thoſe things
are commanded you, ſay, We are unprofitable
vants, we have done that which was our duty

II. REAS. Becauſe many and grea
the weakneſſes and polluted imperfecti
which doe adhere and cleave unto the
ſervices and performances of the peopl
God: So that they ſtand in need of pa
and remiſſion of ſuch miſcariage, as hath
tended and accompanied them therein. T
is implied in that advertiſment for A
and the people, Exod. 28. 38. *That A*
may beare the iniquity of the holy things, which

children of Israel shall hallow, in all their holy gifts. Yea thus the people of God in their serious & solemne confessions have beene wont ingenuously and freely to acknowledge. See Isaiah, 64.6. *But wee are all as an uncleane thing, and all our righteousnesses are as filthy rags, &c.* See this also in that deprecation of worthy Nehemiah, who having done that which for the matter of it was right in the sight of the Lord, yet being conscious of his imperfections therein, doeth therefore crave pardon and mercy from God. Nehem. 13. 22. *Remember me, O my God, concerning this also, and spare me according to the greatnesse of thy mercy.*

III. Reas. Because so farre as any duty and service is performed unto God, which for matter and manner is wel-pleasing to his divine Majesty, by any of his servants, the same ought not to be attributed unto themselves, but to the Lord, who graciously acteth and worketh for them, and in them; as may be seene, Isa. 26. 12. *Lord, thou wilt ordaine peace for us: for thou also hast wrought all our works in us*, or, for us. See also 1 Cor. 4.7. *For who maketh thee to differ from another? And what hast thou that thou didst not receive? Now if thou didst receive it, why doest thou glory as if thou hadst not received it?*

Observ. Every good performance and disposition thereunto ought to be referred

and attributed to Gods gracious disp
tion; as may appeare in some instances.

I. The will & the deed are both wro
by God. See Philip. 2. 13. *For it is God*
worketh in you both to will, and to doe, of his
pleasure.

II. The preparation of the heart unto
religious duty is of God. See Psal. 10.
Lord, thou hast heard the desire of the hu
thou wilt prepare their heart, thou wilt caus
eare to heare.

III. The utterance and wel-ordering
what is religiously expressed and spoken
likewise from the Lord. See Psal. 51.
O Lord open thou my lips, & my mouth shall
forth thy prayse.

IV. Helpe and assistance against infirm
that doe usually assault, and disfit to re
ous duties, is from the Lord; even from
Spirit. See Rom. 8. 26. *Likewise the Sp*
also helpeth our infirmities: for wee know not
we should pray for as we ought: but the Spir
selfe maketh intercession for us, with groa
which cannot be uttered.

V. The faculty and ability to profit
any religious course is given by the Lo
See Isaiah, 48. 17. *I am the Lord thy God*
teacheth thee to profit, which leadeth thee by
way that thou shouldest goe.

VI. The Lord Jesus Christ graciously p
fume

fumeth the religious ſervices of his people, that ſo they may become acceptable to God our Father. See Revel. 8. 4. *And the ſmoke of the incenſe which came with the prayers of the Saints, aſcended up before God out of the Angels hand.*

LI. PROPOSITION.

Thoſe families are in a moſt dangerous and wretched ſtate & condition, which doe wholly faile to ſerve the Lord in a performance of family-duties.

PROOF. See Jerem. 10. 25. *Powre out thy fury upon the heathen that know thee not, and upon the families that call not on thy Name.* This propheticall imprecation is as a prediction by way of threatning: and it implieth that families that call not on Gods Name, are like unto the heathen, and ſhall with them partake in the ſenſe of Gods wrath and diſpleaſure. Now it wilbe found a fearfull thing to fall into the hands of the living God, who is a conſuming fire. See Hebr. 10. verſ. 31. & 12. verſ. 29.

I. REAS. Becauſe a neglect or contempt of calling on the Lords Name, and ſerving him, is a ſigne and token of atheiſtic all folly and wickednes. See Pſal. 14. verſ. 1 & 4. compared

pared together, viz. *The foole hath said in his heart, there is no God.* — *They call not upon the Lord.* Yea such neglect and contempt ... gueth not only some guiltinesse, but also ... high degree of atheisme and desperate pro... faanesse; as may be observed in Pharaoh King of Egypt. See Exod. 5. 2. *And Pharaoh said, Who is the Lord, that I should obey his voice?* ...

II. REAS. Because such families as ... not on Gods Name, are most pernicious ... & hurtfull enimies to the Church and Sta... in which they doe abide and inhabite, ... being meanes what in them lieth, of the ... ruine and destruction thereof; and so do ... expose themselves to the deserved punish... ments of destroyers and murtherers. Jerem. „ 10. 25. Powre out thy fury upon the fa... „ milies that call not on thy Name; for they „ have eaten up Jacob, and devoured him, „ and consumed him, and have made his „ habitation desolate.

OBSERV. All Christian families are not ... alike convinced & perswaded touching the ... necessity, nature, and maner of performance ... of family-duties every day, both morning ... and evening; as it may fare with them in ... other cases through their dulnesse of hea... ring. See Hebr. 5. 11, 12. Yet such as are per... fect, ought to be minded according to the ... demonstration above declared, & if in some ... pa...

particulars therein, some families are otherwise minded, God shall reveale this unto them, walking by the same rule and minding the same thing, so farre as they have already attained. See Philip. 3.15,16. But if any family among the people of God have a root that beareth gall & wormwood, whose hearts turne away from the Lord; and it commeth to passe, that albeit they have beene convinced by the word of their duty herein, they doe nevertheless blesse themselves in their hearts, saying, Wee shall have peace, though we walke in the imaginations or stubbornesse of our hearts, in a neglect and contempt of calling on God; The Lord will not spare them, but his anger and jealousy shall smoke against them, yea and his curses denounced in the Scriptures, shall lie upon them, &c. See Deut. 29.18,19,20, &c.

LII. PROPOSITION.

Moreover, such families doe justly deserve and incurre blame and reproofe, who doe performe religious duties & services amisse in any kind.

PROOF. The Apostle James taxeth and reprehendeth the brethren of the twelve tribes, for their faultinesse and miscariage in

performance of prayer. See James, 4. 3. *aske and receive not, because yee aske amisse,* &c.

I. Reas. Because every transgres doeth draw on a guilt with it, whether in matter, manner, end or circumstance. See James, 2. 10. *For whosoever shall keep whole law, and yet offend in one point, he is gu of all.*

II. Reas. Because the Lord God counteth and judgeth services perform amisse to be a grand violation of the th commandement of the first table, which will therefore severely punish. See Exo 20. 7. *Thou shalt not take the Name of the L thy God in vaine: for the Lord will not hold guiltlesse that taketh his Name in vaine.*

Observ. Religious services and duti are performed amisse when they are don either,

1. Ignorantly, not knowing what is or done. Herein the Papists are grosly bl ty, who make use of an unknowne langu in their prayers and service, both public and privatly. Such errour the Apostle P noteth, 1 Corinth. 14. 14. *For if I pray in unknowne tongue, my spirit prayeth, but my derstanding is unfruitfull.*

11. Superstitiously, as the Papists like transgresse, in saying onely a set number words on their beads, without reverence

feeling, understanding, &c. much like the babling heathen. See Math. 6. 7. *But when yee pray, use not vaine repetitions, as the heathen doe; for they thinke they shalbe heard for their much speaking.*

III. Hypocritically, regarding iniquity in the heart, albeit there be a faire outward deportment. Such performance was prophecied of by Isaiah, and practised in the daies of our Saviour Christ. See Math. 15. 7, 8. „ Yee hypocrites, well did Esaias prophecie „ of you, saying, This people draweth nigh „ unto me with their mouth, & honoureth „ me with their lips, but their heart is farre „ from me.

IV. Profanely, when such as doe seeme to draw nigh to God, doe live notwithstanding in a course and practise of grosse and notorious transgressions. See this Isaiah, 1. 15. „ And when yee spread forth your hands, „ I will hide mine eyes from you; yea, when „ yee make many prayers, I will not heare „ you: your hands are full of blood.

V. Deceitfully or negligently: See Jere. 48. 10. *Cursed be hee that doeth the worke of the Lord deceitfully.* See the margent there, in the N. translat.

VI. Unconstantly, for so was the failing of King Joash. See 2 Chron. 24. vers. 2 & 17. „ compared together; Joash did that which

„ was right in the ſight of the Lord, all t
„ daies of Jehojada, the Prieſt. — No
„ after the death of Jehojada, came t
„ princes of Juda and made obeyſance
„ the King: then the King hearkened u
„ them, &c.

LIII. PROPOSITION.

Neither can ſuch families ex-cuſe themſelves before the Lord when he commeth to jugdment who having opportunity and ca-pacity to learne to reade, and abi-lity and meanes to procure a Bi-ble in their native language; yet cannot reade, nor have any Bible in their families.

PROOF. Solomon doeth thus deſcribe his foole, who is the wicked man; Prov. 17.16. *Wherefore is there a price in the hand of a foole to get wiſdome, ſeeing he hath no heart to it?*

I. REAS. Becauſe they are in no wiſe anſwerable to Gods expectation, in the coſt and meanes he hath beſtowed on them; ſo that it is a righteous thing with him to be provoked, and to come againſt them; as is declared in the parable, Luk. 13. 6, 7.

„ A cer-

„ A certaine man had a figtree planted in „ his vineyard, and he came and sought fruit „ thereon, and found none. Then said he „ to the dresser of his vineyard; Behold, „ these three yeeres I come seeking fruit on „ this figtree, and finde none: cut it downe, „ why cumbreth it the ground.

H. Reas. Because unanswerableness unto Gods mercies and meanes vouchsafed unto any people, doeth greatly aggravate their sinne, and infallibly seale their punishment. This argument is evidently drawne from our Saviour Christs upbraiding the cities in which he had frequently & powerfully preached, and wrought his miracles, to confirme his doctrine: and yet they were unanswerable through unfruitfulness. See „ Math. 11. 21. Woe unto thee Chorazin, „ woe unto thee Bethsaida: for if the mighty „ works which were done in you, had beene „ done in Tyre and Zidon, they would have „ repented long agoe in sackcloth and ashes.

Observ. It was the high commendation of Mary, given unto her by our Saviour Christ, that she redeemed time unto the one thing needfull, when Martha did cumber her selfe about much serving, and was troubled about many things. See Luk. 10. 42. *But one thing is needfull; And Mary hath chosen that good part, which shall not be taken away from her.*

LIV. PROPOSITION.

Thoſe families likewiſe are a together faulty and inexcuſable who doe walke contrary, and do oppoſe and withſtand the goo waies of God, walked in by h people, according to the rules Gods word.

PROOF. The Apoſtle Paul deſcribeth complaineth of ſuch perſons, 2 Timoth. *Now as Iannes and Iambres withſtood Mo ſo doe theſe alſo reſiſt the trueth: men of corr mindes, reprobate concerning the faith.*

I. REAS. Becauſe God will walke co trary to them, as doe walke contrary u him. See Levit. 26. 23, 24, &c. „ If y „ will not be reformed, but will walke co „ trary unto me; Then will I alſo walke co „ trary unto you, and will puniſh you „ ſeven times for your ſinnes, &c.

II. REAS. Becauſe they ſhall have thing to plead for themſelves in the day the Lords wrath, but ſhall remaine ſpee leſſe, as it fared with the man in the parab who came to the wedding without a we ding garment: Math. 22. 12. Neither ſh any Advocate be found that will pleade

the

them. See 1 Sam. 2. 25. *If one man ſinne againſt another, the Iudge ſhall judge him: but if a man ſinne againſt the Lord, who ſhall intreat for him?*

OBSERV. Such perſons may be ſaid to walke contrary, and to withſtand the good waies of God walked in by his people;

I. Either who plot, conſult, or take counſell againſt the people of God, to doe them hurt, becauſe of their ſincere religious courſes. See Pſal. 83. 3. *They have taken counſell againſt thy people, and conſulted againſt thy hidden ones.*

II. Or obſerve and watch the people of God in their walking, to get an advantage ſome way to enſnare and intangle them: as the Scribes and Phariſes did our Saviour Chriſt. See Luk. 20. 20. „ And they watched him, and ſent forth ſpies, which „ ſhould faine themſelves juſt men, that they „ might take hold of his words, that ſo they „ might deliver him to the power and authority of the Governour.

III. Or who contradict and oppoſe ſuch wholeſome trueths, as the people of God doe hold & profeſſe according to godlineſſe. See Acts, 17. verſ. 18. „ Then certaine Phi„loſophers of the Epicureans, and of the „ Stoicks, encountred him. And ſome „ ſaid, What will this babler ſay? otherſome, „ He ſeemeth to be a ſetter forth of ſtrange

„ gods: becauſe he preached unto the
„ Jeſus, and the reſurrection.

IV. Or who diſcourage and greive the people of God by lies; as the Lord himſelf by the Prophet Ezekiel complaineth. Se
„ Ezek. 13. 22. Becauſe with lies yee have
„ made the heart of the righteous ſad
„ whom I have not made ſad, and ſtrengthned the hands of the wicked, that he
„ ſhould not returne from his wicked way
„ by promiſing him life, &c.

V. Or who deride and ſcorne the people of God by mockings and contemptuous behaviour. See this complained of, Pſal. 123. verſ. 4. *Our ſoule is exceedingly filled with the ſcorning of thoſe that are at eaſe, and with the contempt of the proud.*

VI. Or who traduce and falſly accuſe the good waies of God: Either 1. of hardneſſe as if intollerable, and not to be endured. See John, 6. 60. *This is an hard ſaying, who can heare it?* Or 2. of overſtrictneſſe; as prejudiciall to liberty: as is implied, Pſal. 2. verſ. 3. *Let us breake their bands aſunder, and caſt away their coards from us.* Or 3. of unprofitableneſſe; as if no way beneficiall. See Mal. 3. 14. *Yee have ſaid, It is vaine to ſerve God, and what profit is it that we have kept his ordinances?* Or 4. of melancholious penſivneſſe; as void of joy and comfort; as it is implied

Eccles. 7. 4. *The heart of fooles is in the house of mirth.* Or 5. of occasion and cause of trouble; as if therefore unsufferable. See John, 11. 48. *If wee let him thus alone, all men will believe on him, and the Romans shall come, and take away both our place and nation.*

VII. Or who slander and falsly accuse the good servants of God; Either 1. of idlenesse in their particular callings, when they are imployed in the service of God. See Exod. 5. 17. Pharoah *said, Yee are idle, yee are idle: therefore yee say, Let us goe, and doe service to the Lord.* Or 2. of indiscretion and preposterous zeale, bringing shame and disgrace. So Mical censured her husband King David. See 2 Sam. 6. 20. *How glorious was the King of Israel to day, who uncovered himselfe to day in the eyes of the handmaids of his servants? &c.* Or 3. of madnesse; as if they were out of their witts. See Act. 26. 24. *Festus said with a loud voice, Paul, thou art beside thy selfe, much learning doeth make thee mad.* Or 4. of pride and singularity; as if they were wholly transported thereby. Thus Korah, Dathan, and Abiram, charged Moses and Aaron, » Numb. 16. 3. Saying, yee take too much » upon you, seeing all the congregation are » holy every one of them, and the Lord is » among them: wherefore then lift you up » your selves above the congregation of the Lord?

Lord?] Or 5. of hypocrisy; as if they w
not such indeed, as they doe professe the
selves to be, and are in shew. This was t
which Jobs three friends did many ti
charge him withall, as may be seene at la
throughout the booke of Job. Or 6. of
tiousnesse & turbulency in the places wh
they dwell. Thus were the blessed disci
of Christ accused. See Act. 16. 20. T
brought them to the Magistrates, saying, T
men being Iews, doe exceedingly trouble our ci
& cap. 17. 6. *These that have turned the wo*
up-side-downe, &c. Or 7. of contempt of
thority; as if they regarded not magistrac
and the laws of Princes. See Act. 17.
„ These all doe contrary to the decrees
„ Cesar.] & Dan. 6. 13. „ Then answe
„ they & said before the King, That Dan
„ which is of the captivity of the child
„ of Judah, regardeth not thee, O King
„ nor the decree that thou hast signed, b
„ maketh his petition three times a day.

VIII. Or who threaten to inflict punis
ments on the people of God, that so the
may discourage them, if possibly they cou
doe it. See Act. 4. 21. *So when they had fu*
ther threatned them, they let them goe, findi
nothing how they might punish them, becaus
the people, &c.

IX. Or who doe persecute and inflict pu
nis

nilhments on them in ſeverall kinds, viz. in their goods, liberties, and bodies. See Act. 8.3. *As for Saul, he made havocke of the Church, entring into every houſe, and haling men and women, committed them to priſon.* See alſo 2 Cor. 11.23,24,25. Hebr. 11.36.37.

LV. PROPOSITION.

Governours of families ought to ſtudy and indeavour in a ſpeciall manner for cleerneſſe of knowledge, and ſoundneſſe of judgment in the waies and word of God, and to ſtrive unto all godlineſſe of converſation in their Chriſtian walking; that ſo they may be approved of God, and not need to be aſhamed in going in and out before their families.

PROOF. The Apoſtle Paul chargeth the Evangeliſt Titus to inculcate this leſſon to the Churches in Crete. See Tit. 2. 1, 2. „ But ſpeake thou the things which be- „ come ſound doctrine: That the aged men „ be ſober, grave, temperate, ſound in faith,

„ in

,, in charity, in patience. See also his charge to Timothie, 2 Timoth. 2. 15. *Study to shew thy selfe approved unto God, a workman that needeth not to be ashamed, &c.* This instruction and advise concerneth all such persons who are to be imployed in the worke of the Lord in any kinde, in their going in and out before others whosoever: And consequently it concerneth governours of Christian families.

I. Reas. Because such a due qualified frame of spirit, and an answerable walking will tend much to the preservation of the authority, & to a giving prevention of contempt of their persons with those whom they have to doe withall. See a notable proofe of this, Mark. 6. 20. *Herode feared Iohn, knowing that he was a just man, and an holy, and observed him: and when he heard him, he did many things, and heard him gladly.* And thus the Lord is graciously pleased to honour them, as doe honour him, as he hath said, 1 Sam. 2. 30. *Them that honour me, I will honour; and they that despise me shalbe lightly esteemed.*

II. Reas. Because otherwise, if they be ignorant, or profane and dissolute, or remisse and careless in their behaviour; their performance of duty, and service to God in their families, wilbe much sleighted and disregarded, through an aptnesse in the

serious

eriours to take occasion thence thereunto. This may be seene in a most remarkable example, even the sonnes of old Eli, that were the Lords Priests. See 1 Sam. 2. vers. 12. & 17. compared together. The sonnes of Eli were sonnes of Belial, they knew not the Lord: — The sinne of the yong men was very great before the Lord: for men abhorred the offering of the Lord.

OBSERV. King Solomon succeeding his father David in the Kingdome of Israel by Gods designment, and it being offered unto him to aske what he would, and the same should be granted unto him from the Lord; He very prudently and providently asked wisdome & knowledge to goe out & come in before that great people of God, as being most behoovfull for him. Now this his petition was so well approved and accepted of God; that he granted unto him, not only wisdome and knowlege according to his desire, but also riches, and wealth, and honour too, such as no Kings before him, or after him had the like. See 2 Chron. 1. 7, 8, 9, 10, 11, 12.

LVI. PROPOSITION.

Moreover, Governours of families ought to looke to the waies of

of their families, & to take co
that the members of their ho
holds doe joyne in the servic
God with them.

PROOF. When Jacob was advertis
goe up to Bethel to dwell there, and to
the Lord; he takes course with his fam
that they should joyne with him there
See this Gen. 35. 2, 3. „ Then Jacob
„ unto his houshold, and to all that w
„ with him, Put away the strange Gods
„ are among you, and be cleane, and cha
„ your garments; And let us arise, and
„ up to Bethel, &c.] And thus renow
Joshua approved himselfe. See Josh. 24.
But as for me, and my house, wee will serv
Lord.

I. REAS. Because governours of famil
are charged to see not only to the welfare
the bodies and outward state of those t
belong unto them: See 1 Timoth. 5. 8.
any provide not for his owne, and specially for th
of his owne house, he hath denied the faith, and
worse then an infidell: But they ought also
watch for their soules, by how much t
good of their soules is of greatest value. S
Math. 16. 26. *For what is a man profited, if*
shall gaine the whole world, and loose his o
soul?

soule? *Or what shall a man give in exchange for his soule?* God gave the fourth commandement to all men, but specially to Governours of families. Exod. 20. 8--10. And we know God had a controversy with old Eli for the wickedneſſe of his ſonnes. See the story, 1 Sam. 2. 29.

II. REAS. Becauſe if governours be carefull to doe their full endeavour in the behalfe of thoſe of their families in the buſines of ſerving God; albeit poſſibly they cannot prevaile with them ſo effectually, as were to be wiſhed; yet they ſhall in ſo doing ſave their owne ſoules. See this implied, Ezek. 3. 19. „ Yet if thou warne the wicked, & he „ turne not from his wickedneſſe, nor from „ his wicked way, he ſhall dye in his ini- „ quity; but thou haſt delivered thy ſoule. True it is, this is ſpecially ſpoken of the Miniſter; but the governour of the family may learne his leſſon hence, ſith he hath as fully the charge of his family, as the miniſter hath of the Congregation in this matter.

OBSERV. It is the wiſdome of thoſe that are to be governours of families, to lay a good foundation for tractableneſſe unto religion in thoſe that are to belong unto them: Firſt, by marrying in the Lord, and living chaſt in wedlock, that there may be an holy ſeed. See Mal. 2. 15, And ſecondly, by taking

king heed whom they doe admit to d
with them, that they be tractable unto
gious courses. See Davids resolution h
„ in. Psal. 101.6,7. Mine eyes shalbe u
„ the faithfull of the land, that they
„ dwell with me: He that walketh in a
„ fect way, he shall serve me. He that w
„ keth deceit, shall not dwell within
„ house: He that telleth lies shall not t
„ in my sight. *Alluf.* The Lord in his
forbade any Proselyte, to be admitted to
Passeover (though he were himselfe circ
cised, and did outwardly professe the fa
unlesse all the males in his house were c
cumcised also, and did professe the fa
aswell as himselfe. See Exod. 12.48.

LVII. PROPOSITION.

The members and inhabitant
of Christian families ought to b
willing and tractable to joyn
readily together in the perfor
mance of family-duties of religi
on, and to submit to their gover
nours going out and in before
them therein.

PROOF. This rule of direction is implied

the letter of the first commandement of the second table of the morall law: Exod. 20.12. *Honour thy father and thy mother*; It is implied also Hebr.13.17. *Obey them that have the Oversight of you, and submit your selves, &c.* see Ephes.6.1,2.

I. REAS. Because in such their tractable submission in the Lord, they shalbe a great comfort and encouragment to their governours, who doe watch for their soules, as they that must give account, that they may doe it with joy, and not with greife, as is spoken, Hebr.13.17. See Prov.23.verf.24, 25. The father of the righteous shall greatly rejoyce: and he that begetteth a wise child shall have joy of him: Thy father and thy mother shalbe glad, and she that bare thee shall rejoyce.

II. REAS. Because unspeakable fruit and benefit shall redound unto them themselves by such their submission and tractableness to their rulers in the waies of religion. See Prov.1.8,9. My sonne heare the instruction of thy father, and forsake not the law of thy mother. For they shalbe an ornament of grace unto thy head, and chaines about thy neck.

III. REAS. Because of the encouragment thence to others, the people of God, who will joy to see their order, See 2 John, verf.4.

I re-

I rejoyced greatly that I found of thy children walking in trueth, as we have received a commandment from the Father.

OBSERV. Any members of families, even godly servants, may adorne the Gospel by a due approving of themselves to their governours. See Titus, 2. 10. When through an undue course of theirs, the Name of God, and his doctrine may be blasphemed; as is implied, 1 Timoth. 6. 1.

LVIII. PROPOSITION.

Those Christian families are thrice happy and blessed for evermore, whose God is the Lord and doe feare this glorious and fearefull Name, THE LORD THY GOD, walking in his waies, and departing from all iniquity.

PROOF. See Psal. 144. 15. *Happy is that people that is in such a case: yea happie is that people whose God is the Lord.* See also Psal. 119. *Blessed are the undefiled in the way; who walk in the law of the Lord.*

REAS. Because they shall have peace and mercy from the Lord, both temporall

piritually, and eternally. See this Galat. 6. 16. *And as many as walke according to this rule, peace be on them, and mercy, and upon the Israel of God.* Psal. 119. 6. *Then shall I not be ashamed, when I have respect unto all thy commandements.* See also Psal. 125, & 127, & 128. wholly, being three of the Psalmes of degrees.

OBSERV. O how it concerneth all Christians to exercise themselves unto godlines! sith bodily exercise profiteth little, but godlinesse is profitable unto all things, and hath the promises both of this life, and of that which is to come. See 1 Tim. 4. 7, 8.

Revel. 22. 20.

He which testifieth these things, saith, Surely, I come quickly. Amen. Even so, Come Lord Jesus.

FINIS.